

# THE CHINESE RECORDER

VOL. LIII.

NOVEMBER, 1922.

No. 11

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## A Message from the National Christian Council

### To THE CHURCHES IN CHINA

Dear Brethren and Sisters in China:

We are solemnized by the overwhelming task which you have put upon us as members of the Council. This is a task boundless in possibility and no less in difficulty. We are more conscious of the difficulty when we realize our own limitations. We shall try to serve with you, not instead of you.

This Conference has emphasized and exemplified our unity in Jesus Christ. This spirit of unity is achieved and maintained only as we sacrifice self for the good of the whole and as we have confidence in each other born of a love which "beareth all things, believeth all things, hopeth all things, endureth all things."

This task which you have imposed upon us cannot be accomplished unless some of the most devoted, useful and able men and women, are withdrawn for their present work to serve on the staff of the Council, unless sufficient funds are contributed by missions, churches and individuals, unless we the members of the Conference, and the churches and organizations which we represent, are united in gifts of time, thought and energy.

Our task is, moreover, a superhuman task. The success of whatever we may undertake is not to be measured by intensive activity, elaborate programs or highly efficient organization, but primarily by fullness of the Spirit of the Lord. We therefore call upon you to join with us in unceasing prayers that the vision of the Conference days may be realized.

# THE CHINESE RECORDER

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VOL. LIII

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## Editorial

Looking through  
Oriental Eyes.

WHAT an illuminating insight it would be for the Occidental to look at himself with the eyes of the Oriental. The possibilities of such a barter of visions was revealed in the naive remark of an Occidental who had just been sojourning in Japan. "I was struck by the fact," said he, "that every time I pointed out something in Japan that might well be remedied, I was reminded of a somewhat similar condition in Western lands. As a result I began to see things in a different light." More fleeting, and indeed permanent visitors, to China as well as to Japan, need this "different light." All too easily the Occidental in the Orient sees only the different that is bad and overlooks the similar and the different that are both good. This traveller got onto the plane of human failures, needs and understanding. He ceased to be the superior big brother—quite sure of his own superiority—and became a man touched with the feeling of common striving. To see through another's eyes does not mean that the other is faultless. But it means to see that you are not faultless either and that while you may have much to give and teach—this is true of missionaries also—you also have much to receive and learn. Too often we start out in China, for instance, with the idea that we are divine beings and that everything in sight must be swept out. But we should first search for the capacities and good qualities of those we wish to help. We are all incomplete together. Let us not dwell on the question whether or not China is "missing the mark" worse than we. Only China

can say that in a way for China to be really helped. Our attitude should be that of sharing the common possibilities for all men revealed in Christ. An answer to the question, Have the Chinese any original individual or social evil? would help in bringing about a spirit of striving together to attain to the full manhood and nationhood none of us yet dare claim to have attained. And if we have quaffed the cup of grace a little deeper its first effect should be the cooling of our self-esteem and the broadening of our sympathy. None of us do well if we are overmuch condemned; sympathy, appreciation and help will carry us all much further.

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**The Hunger Line  
in China.**

Has the Christian Church anything to do with China's perennial hunger epidemic? For it looks as though more Chinese are anxious over getting enough to eat than over any other terrestrial care. Ought the Christian Church to be anxious about it too? This hunger epidemic makes children, women and men easy victims of exploitation. Those who can think about something else besides hunger must help. Is that especially true of Christians? Must the Church see that China's human sparrows do not fall into the net of driving hunger? What about praying about the following as well as about swelling the Church roll? The large number of women and children toiling for a pittance; the prevalent twelve-hour day—in some cases twenty-four hour shifts; the seven day week of about 70 per cent of the workers; the large volume of unemployed, in Shanghai about 30 per cent; the fact that little is yet done for the welfare of workers. In cotton mills it is estimated—it is here that modern industry has grown quickest—that 40 per cent of the workers are women, 40 per cent children and only 20 per cent men. Since this industry has often netted over 100 per cent profit on the capital invested there seems to be a margin that could be used safely for driving further away that hunger line. As yet too there is little, if any, protective legislation for laborers; indeed it is only just coming into the focus of consciousness. One other fact stands out. It is estimated that between 40 per cent and 50 per cent of the people live in poverty. The Church cannot of course feed all those who are hungry. It dare not go fed and leave this hunger and poverty to breed more of its kind or to expect that it will somehow spontaneously produce sufficiency. Neither can it be left to those who are interested in dividends—and they are not all bad by any means—for dividends make justice and human needs foggy and tiresome. Can we be content to strive to save the Chinese soul but leave its body to save itself—if it can? As a matter of fact the Church does not do this. It believes the principle that men should be clothed and fed; and in practice does much to make this a fact—for *some!* But should

it undertake to assist in every way possible in making that principle work for all men, women and children? It does not seem—it is *not*—enough to raise high the banner on which this principle is emblazoned and leave anybody to find looking on it the nearest approach to being fed they know. The Church dare not, any more than the individual Christian, say, "Go in peace, be ye warmed and filled" and yet not strive to put the things needful for the body within reach. The love and justice we preach must be more than a sentiment. The Church must help drive back this hunger epidemic; it must help find the way to stop it. Possibly the first step is for the Christian Church to put this problem on its agenda.

\* \* \*

**The Drive Against War.** CAN the instinct for war be starved out? Not, as the invitation of the United States' Government to the Disarmament Conference pointed out, "In the absence of the desire for peace." And that desire for peace must light every corner where the darkness of war might lurk. We are safe in saying that this desire for peace is deepening and becoming more explicit everywhere. True good people still differ as to where, how and when force should be used. And we have fought so long and so often that the memories tied up in our muscles will not die easily. Still the different camps are at one in holding that force as used in the late war is wrong though still not all certain what to do when the other side starts trouble. This peace desire is slowly working into a strategic position, for it is moving towards Christianizing interracial and international relationships. Until that is achieved war will always be a possibility though economic pressure and expense will tend to make war less frequent because it does not pay as once it did. We may inflate the desire for peace to the bursting point but until that desire is concretely embodied in applied ideals this inflation can be pricked. Now who can head up this peace desire better than the Christians? To expect the politician to Christianize international relationships is like looking for figs on thorns. It is true we must steer between the Scylla of being in politics—as heretofore interpreted—and the Charybdis of leaving the politicians to go on as usual—no easy steering! But the spirit and power of Christ can guide us even through this channel tortuous and narrow as it is. And many Christian movements all over the world are converging on this point. We shall yet find the method of applying Christian ideals internationally. But it will take fearless and strong thinking to find a way to make Christianity work internationally. As another step toward this we are glad to know that the Federal Council of Churches of North America, representing 27,000,000 Christians, is sending a Commission to push this matter forward in the Churches in China. The members of this Commission are Dr. Sidney F. Gulick—now in China—and Dr.

John H. Finley, an editor of the New York Times. We are reminded that the hope has been expressed that one of the missions of the Churches in China would be leadership in establishing world peace. One fact in support of such a possibility is that when China stood before the Disarmament Conference she did not need to explain or defend any acts of aggression on her part against other friendly powers then present. And it may also be said that China is more used to the practice of peace than war. We hope that this Commission will make this Peace Mission of the Chinese Church more clear and urgent.

\* \* \*

**The Christian World-mind.** THE circle of common Christian understanding is enlarging. That is more hopeful than any concordat in existence and much more significant than the practice of refuting modernists by quoting other modernists against them or confounding conservatives by holding up their differences. A coming factor in still further expanding Christian understanding is the Conference on Faith and Order now set for the first Monday in May, 1925, to meet in Washington, D.C. For ten years a Commission has been working on this project and about two and a half years must still elapse before the Conference convenes. Progress cannot but be slow in spite of the two million pamphlets issued and the seventy-five thousand letters received from Christians all over the world and the more than seventy commissions at work. It is hoped that a great number of small conferences will yet be held before the main Conference meets. The task of getting the Christians of the world to think together is a stupendous one particularly along lines of "Faith and Order." When one thinks that the different groups have looked on many of their differences as insoluble the boldness of attempting to secure this thinking is most stimulating. We will not be daunted by differences. The Conference hopes to uncover "root differences" even if it gets no farther. And once these are fairly displayed to the Christian eye they will be seen to be less numerous and less spiky than imagined. If nothing more is done than reduce "root differences" to their real number it will be worth while. We think that in addition to a wish to see "clearly the value of the truths for which they stand" the many denominations which have expressed their intention to be represented at the Conference are also moved by a desire—very strong but not quite so clear—to find the fundamental religious values all have in common. Through this Conference is being revealed the modern aim to dig down to root religious values. The desire to understand is stronger than the wish to dominate—though that is far from dead even in the church. The limitations of this Conference are recognized in the preliminary announcements for it is stated that "No delegate to the World Conference will have power to commit his

church to anything," for it will meet only "for the purpose of study and discussion, without power to legislate or to adopt resolutions." The coalescence or selection of "faiths" or "orders" will probably move very little way forward. Light will, however, be thrown on them. The delegates will not go with a series of statements which will be intended as ultimatums, but as contributions to thinking. The spirit of controversy is giving place to the spirit of sharing discoveries in Christian living: each group, if it is sincere, has such a discovery to share. Each delegate should be controlled by the will to spiritual research. We look for a new revelation of God in this Conference that will create, without vote, a new relationship that will widen and deepen the channel in which the Christ-spirit can flow throughout the world.

\* \* \*

#### The Chinese Student Mind.

WE are all interested in watching that fluctuating thermometer, the Chinese Student Mind. We will venture a few impressions gathered from various sources. It seems to be conceded that the Chinese student is settling down to more steady study; he is acting more like a student. This is in part due to a feeling, shared by some prominent leaders, that education must play the leading role in remaking China. This student mind, in so far as it is general, has leanings towards socialistic theories hardened somewhat by materialism. "Many students," says a Chinese writer, "have begun to entertain some ideas of social revolution!" Students are prominent at the head of labor organizations, which is almost a case of the blind leading the blind. This leaning also shows itself in the popularity of Marx and in sympathy with the struggle in Russia. Sixty teachers and students recently went to Russia to study the Soviet at first-hand. The present Chinese student mind is good soil for revolutionary influences. This socialistic tendency of the student mind is also seen in the formation by the weakening anti-religious movement of a "Socialistic Young Men's Association." With the looming up of so much that is new and the turning of the back to some extent upon what is old there is evident a spirit of experimentation and adventure that must produce change of some sort. This change is not, however, always for the good as is seen in the disturbing drift to lower moral standards and practice. Such, however, seems a world-wide phenomenon at this time and always appears during any transition period. Moreover, the whole tale is not told when we recognize that the Chinese Student Mind is strongly moved by the joy of protesting! This student mind, taken in the large, is not sure of what it likes; while it may see clearly that education is a promising method it does not yet discern the goal towards which education or society should move. Yet there are constructive tendencies. National consciousness might be said to be a dominating factor in determining what holds the attention. A growing social consciousness also promises much for the

future. Indeed the Student Mind has passed beyond mere protest and iconoclasm to earnest searching for answers and solutions. Our task is to prove to this searching mind the reality of the principles and person of Christ as over against theories which always fascinate students. If the student mind can fasten to that reality many of the other problems will fall into line.

**Individual Salvation and Social Reconstruction.**

SAVING the individual and making the Christians work together for better social conditions are the two sides of the shield of faith. This we take it is the message of Dr. Sherwood Eddy who started his fourth nation-wide campaign in China on October 1st, which he expects will end about December 15th. Mr. Eddy is accompanied by his brother Dr. Brewer Eddy, a secretary of the American Board, and Rev. Stanley Jones, a missionary to India. They are conducting meetings sometimes simultaneously in one city and sometimes in different cities. Dr. Sherwood Eddy's message is mainly evangelistic though in industrial cities emphasis is laid on the application of Christian principles to industrial problems. But he is throughout trying to show how Christianity must be applied to political, industrial and individual life. Dr. Eddy has had a vision of social reconstruction achieved through following Christ fully in all walks of life. At Chefoo as a result of the campaign the Chinese Chamber of Commerce decided to adopt the minimum industrial standards adopted and recommended by the National Christian Conference. There is a growing feeling that the church must take the lead in making these standards effective.

**Prayer for Students.**

THERE has come to hand at the last minute the "Call for the Observance of the Universal Day of Prayer for Students." This is issued by the World's Christian Student Federation which has a fellowship of over 260,000 members. Some of the themes of Intercession are as follows:—

That in accordance with the expressed resolve of the Federation at Peking our "National Movements may face fearlessly and frankly, in the light of Jesus' teachings the whole question of war and of those social and economic forces which tend to issue in war."

That "believing in the fundamental equality of all the races and nations of mankind," we may all "consider it part of our Christian vocation to express this reality in all our relationships."

For our new travelling Secretary, Mr. T. Z. Koo (China); for our two new Federation Vice-Chairmen, Miss Mohini Maya Das (India) and Mr. Tissington Tatlow (Britain): that their work, and the work of all our Officers and Secretaries, may bear much fruit, both East and West.

## Contributed Articles

### Impressions of Some Present Tendencies in the Christian Movement in China

KENNETH SCOTT LATOURETTE

**A**N ABSENCE of ten years from China has, along with many disadvantages, at least one recompense; it gives an opportunity for perspective. Movements and changes are seen in startling clearness. It may not be possible to evaluate these as accurately as though one had been present while they were under way, and a greater familiarity with details might lead to an altered estimate, but there are certain tendencies in the Christian movement which come home to the returning wanderer with great force.

In the first place, there is that which has impressed so many observers, the emphasis on Chinese leadership. This was beginning at least a decade ago, in some quarters much earlier, but it has been greatly accentuated during the past ten years. It seems to be in part the result of the spirit of nationalism which has grown so rapidly in the past few years and which is so rampant throughout both the European and the non-European world. One finds it in India, in Korea, in Africa, in the Philippines, in the Near East, in Ireland, and in Central Europe. In the political realm it is "self-determination"; in social and economic intercourse it is "race equality"; in Christian circles it is the demand for native leadership and an "indigenous church." In spite of its excesses it is, of course, to be welcomed, certainly in church circles, and it is that attitude which one finds missionaries, especially younger missionaries, taking. It is a happy augury, too, that in so young and so small a body as the Chinese Protestant community there should be so much able and high-minded leadership. And yet one cannot escape the feeling that there has not yet appeared a sufficient number of leaders of large mental and spiritual calibre to meet the demand. In many places missionaries are eager to place responsibility on Chinese but are apparently unable to find qualified men. Far more positions are open than there are men to fill them. Where one shall place the blame, if blame there be, is not clear. Perhaps salaries are too low; perhaps in places not enough willingness has been shown to trust Chinese with tasks large enough to attract ability and call forth latent powers; it may be that the product of our educational institutions has not yet had time to

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

catch up with the demand; and it may be that the Protestant community is still too small to produce all the leaders that are required, for foreign agencies have, of course, built up machinery with the future in mind and far beyond the point where the Chinese church, numerically still small, can hope to provide immediately either the money or the men for its maintenance. There is, too, a dearth of lay leadership, but this may be because a rapidly expanding program of missions has brought such a demand for Chinese workers that nearly all Christians who show initiative in religious work are brought onto the salaried staff. Whatever the causes, however, it seems fairly certain that the supply of Chinese workers has not yet caught up with the demand and that the next few years are not to be easy either for church or missionary. The Chinese will wish control more rapidly than the missionary will feel that they are prepared to assume it and there will be impatience and misunderstanding on both sides that only Christian forbearance and love can overcome. It is, however, such qualities as these latter that the nation needs of the church and it may well be that if they are produced, the strain that has called them forth will in the end prove a boon. Is it not possible, moreover, that too much stress may be placed, both by Chinese and foreigners, upon the early achievement of independence and an "indigenous" church? We are many of us in danger of being carried away by phrases and popular movements. Important as it is that the Chinese should as rapidly as possible assume the leadership and eventually be exclusively responsible for the Christian movement in their own country, is it not more important that the church continue to grow in vitality and numbers? It is here, especially upon the former, that we need to focus our attention, for a church that grows in vitality will eventually grow in numbers and attain autonomy. Thrusting more responsibility upon the Chinese, ought, if properly done, to aid that vitality, but the transfer of leadership is a means and not an end. There are all too many instances in China where independence has tended toward spiritual sterility. Certainly, rapidly to cut off financial support and missionaries would leave the church a negligible minority of the nation, so intent on maintaining its numbers and machinery that it would have no surplus energy for carrying the Christian message to China.

Another impression of the Christian movement is the growth of educational institutions in vision, equipment, and student body. The entire educational program shows an enlarged scope, a nearer approach toward unification, and is already producing some of the happiest of results. Like the emphasis on Chinese leadership, it has been so much commented on that there is no need to go at length into all its phases. One query comes so insistently, however, and is of such importance, that it seems to need mention. Nearly everywhere one goes the question

comes whether there is success in connecting the product of the schools with the churches. Are the hundreds who are entering the Christian life in the schools, especially in the middle schools and colleges, being so related to the church that they will continue in close and helpful fellowship in it after graduation? Are the program and ministry of the church such as to hold graduates of our schools? Are students being encouraged by the schools to work in the church even at the cost of much sacrifice and of intimate association with people with whose intellectual viewpoint they cannot entirely agree? There is evidence that this connection is being made in large numbers of individual instances, to the benefit of both graduates and churches, but there is also evidence of much leakage. Few problems that confront the Christian educator are as grave. A closely related and equally important question is whether proper precautions are being made to safeguard the Christian character of the schools themselves. The history of similar institutions in the West is that as they grow older, they tend to lose their strongly Christian atmosphere. There are indications that this is already becoming a problem in some few places in China. As the support of alumni and Chinese business men, a highly desirable objective, is obtained, some control by these elements almost inevitably follows, and with it there may easily come a lessening in the emphasis upon the Christian character of the school. Then, too, as a school becomes better established it usually appeals to a wealthier class of students whose purpose is less serious and who create an atmosphere that is less favorable to Christian character; positions on its faculty bring with them a certain amount of social prestige, insure a pleasant existence and a constant, if small, income, and are in danger of being sought, especially by Chinese, as safe and respectable berths. The passing of the pioneer stage brings its peculiar problems.

A third tendency in the Christian movement in China, and one which is just beginning, is toward the institutional church. One finds this in numbers of cities and projected in still others, and the movement at times seems to be almost a fad. In a certain sense there is nothing particularly new in the idea. Protestant missions in China have from almost the very first been institutional, for most mission stations have had associated with them either educational or medical work or both. The ideal has been, especially in the rural districts and the smaller cities, to build a mission station in which a school, a church, and a hospital should be intimately associated. The institutional church is simply a fresh enlargement and application of this ideal. It is felt that the Christian group should serve the community in which it is located and as far as possible transform all phases of its life. It is most encouraging to note this effort, for life both in the rural and urban districts sadly needs altering for the better, and experiments toward that end are to

be encouraged. Here again, however, a number of questions keep recurring. Have we really thought through the purposes which we have in mind in the institutional church, or are we being carried away by a desire to duplicate what is being done elsewhere, especially by the popularity which has attended the excellent work of the Young Men's and Young Women's Christian Associations? Have we assured ourselves that what we are doing is our best possible contribution to the deepest needs of the community? The social function of the church is obviously changing but have we clearly thought through what the new social function is? In the older days the work of the missionary in China was, from the social standpoint, largely destructive. He was attacking customs and institutions that were deeply embedded in an existing civilization. He was fighting idolatry and the various social customs that were interwoven with it, he was seeking to destroy polygamy, and he was trying to root out ancestor worship. A Chinese on becoming a Christian by that act withdrew himself from much of the life about him and was, in a certain sense, denationalized. Even the medical and educational work of the missionary was in part destructive, for its very presence was a protest against existing methods. To-day, however, the older civilization is disintegrating, especially in the cities, Christian communities are larger, and there is an opportunity to help mold the ideals and the institutions of the civilization that is to be, an opportunity such as has seldom come to the Christian Church. Have we clearly thought and experimented our way through to the proper methods for dealing with this change in the social function of missions? Have all of us recognized the change? The institutional church is one encouraging attempt at adjustment of method to meet the situation, but in at least some places the experiment seems to be carried on in rather a blind way and without fully realizing its purpose or its significance.

As one watches the institutional church one is often moved also to ask whether the plant is being over-secretarIALIZED, whether workers are being employed without a sufficient effort to develop a voluntary corps of lay assistants. Our church members often badly need putting to work. Their conception of the Christian life is too frequently negative. They are prone to feel that they have done their duty if they break with their heathen practices, acquiesce in the Christian creed, and support the public worship of the church by attending it and contributing to the salary of the pastor. They need to be encouraged to do something more, and for this the institutional church offers a varied and almost limitless opportunity. Are we discouraging this lay effort by having all the work done by a professional staff and so making the church an institution through which its members are always getting and seldom giving, or are we striving to use the salaried secretaries as an encourage-

ment and guide to voluntary, unpaid effort? Are we, moreover, raising the budget for the institutional church increasingly from local sources, or are we building up a piece of machinery which will need permanent subsidy from abroad? Are we making a sufficient effort, in other words, to plan for the spontaneous carrying on of the work by the local congregation?

Are we, moreover, in the institutional church, endeavoring to keep the proper balance between social activity and spiritual dynamic, to be sure that in our multifarious activities men do not miss God, and that community service becomes increasingly the expression of deepening Christian experience? The idea of social service is peculiarly congenial to Chinese and Americans—and Americans are furnishing an increasing share of the missionary body of China. It is something tangible which appeals to the genius of both peoples; both like to see "something happen" and, whatever their theory may be, in practice often rate spiritual transformations as less important. Certainly the church must long and work for the social regeneration of China, but must it not continue to place the primary emphasis upon the attainment by men and women of that personal experience of God and that attitude toward life which must lie at the basis of any sustained effort for the sound remaking of society? This ought we to do and not to leave the other undone.

Another and obvious tendency in the Christian movement is toward a union of the Protestant forces of China. Real and almost astonishing progress has been made in ten years. It is hopeful, too, that the tendency is toward co-operation, toward the avoidance of duplication of effort, and toward mutual understanding and trust rather than toward ecclesiastical conformity. Something new in the experience of the church seems in process of realization, a Christian body which is united in spirit, in fellowship, and for the achievement of those ends which all Christians have in common, and which yet allows the greatest of freedom to the individual and permits a wide diversity of organization, of ecclesiastical polity, and of the statement of the individual basis of belief. We may well achieve, for the first time in history, a unity which has not been purchased at the price of freedom. This unity has at times been imperilled, and is not yet emerged from the danger zone, but the overwhelming majority of the thoughtful Chinese and a substantial majority of the missionary body seem less patient than formerly with theological controversy and ecclesiastical division. We need to remind ourselves that we are not told that the compelling proof of our discipleship is our agreement theologically, but we are told that it is to be our love for each other.

The total impression which the Protestant wing of the Christian movement makes on one after a ten year interval is that of growth.

Growth has been uneven, as it usually is, and, like all that human beings have a share in, it leaves much to be desired, but that the growth has been real no one can deny. It is seen in physical equipment, in increased staffs, in larger numbers of communicants, in the growth of self-support, and in a greater willingness of both educated and uneducated to listen to the Christian message. It is also seen in the less tangible but far more important growth in Christian character, in earnestness and spiritual vitality, and in ability and willingness to assume responsibility. There are, of course, whole cities where church life is stagnant, but taking the nation as a whole, there seem to be more than ever before those who really understand what the Christian life means and who are discovering for themselves its secret. And this is, after all, the test of progress.

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## "The Man in Whose Hand the Cup Is Found, He Shall Be My Bondman"

### A Devotional Address

K. I. MACIVER

**M**R. Anderson of the Bible Society told me the other day that there was always a very great demand for this book of Genesis among the Chinese. One is not surprised to learn that. The stories in Genesis captured our imagination when we were children and have never lost their hold on us since. As we grew up, we came to appreciate more and more their insight into human character, their power to portray in vivid phrase the actions and motives of men, their message of the dealings of God with those whom He would make His servants.

Among the stories of this book surely none makes a greater appeal than this story of Joseph and his brethren. There is here the play of human passion, the growth of character, the working of retribution, the conquest of love. There are few chapters in the Bible more full of deep and true emotion than the chapter following this when Joseph reveals himself to his brethren. Here is a man who has had no easy journey through life. He has been harshly treated not once or twice. Yet he has won to victory. There is neither shallow sentiment nor sour cynicism in his character. Amid all his experience, he has held fast his love for his father and for his younger brother at least. When the chance comes, he avails himself of it and yet with a shrewd judgment based on experience for he will test these brethren ere he makes himself known.

I dare say that the interest and the enjoyment of the story come very largely from the fact that we have inside knowledge. We know the purpose in Joseph's mind. We watch the troubles of his brethren acknowledging that they are deserved and yet in content because we know the end will prove a happy one. We see these men baffled and puzzled and despondent, enmeshed in a net which has been cast over them unseen and unknown. We see them looking forward to disaster and to despair. Yet we know all the time that the issue is for good and not for evil. We know Joseph who holds the power and we know he means well and not ill: that he has love and not hatred in his heart. They looked for the loss of their youngest brother, for captivity for themselves, for sorrow and death for their father. But we look for the reconciliation and for the opening of a new and glad chapter in their lives.

I think that this story of long ago may teach us a very simple but very necessary lesson as we come to the Communion to-day. For we are so apt to be like these brethren of Joseph. We find life goes hardly with us and disappointment and even disaster gather about us. We grow perplexed and disheartened and afraid. We lack that inside knowledge which makes all the difference. But as we come to the Sacrament our ignorance is dispelled and our fear is taken away as Christ puts His cup into our hands. He reveals to us the meaning of life and makes us sure that His purpose for us is that of love which brings the fulness of life.

For indeed God deals with men much as Joseph did with Benjamin. Benjamin opened his sack in which he thought there was grain and grain only and he found in it also a cup. There it lay on the top of the grain gleaming in its beauty. A cup of silver, we are told, and no doubt a cup richly wrought and moulded. Moreover, the cup with which Joseph was wont to divine. It is a curious and perhaps a baffling phrase. Yet is it not a parable of life?

We find in this strange human life of ours just this unexpected and baffling possession. We have our equipment for life—physical and mental. We have our interests and duties and amusements. We have all that goes to make provision for the needs of our lives. Yet over and above all that, we find as Benjamin found something which has been put in for which we cannot account. The possession of it disturbs and troubles and makes us afraid. Yet it is the gift which makes life beautiful and which interprets it all. We all have known this strange moving of heart, this discontent with things that are seen and handled. We have all felt this longing for life in its fulness and in its peace that has turned us away from things that are present and seen to that which is far off and unseen. We have all experienced this suggestion and hint and promise of life as yet undiscovered. It is in the life of all for

man shall not live by bread alone. Perhaps it is some understanding of it which leads to the gift of a silver cup to children in their babyhood.

There are men and women who throw this cup away. They are afraid of this mysterious and disturbing gift. They prefer the solid grain whereby they may be fed. This cup is something for which they cannot account. There is something mysterious and uncanny about it. They are only anxious to be rid of it. So they make themselves not men and women but animals, and wonder that they cannot live on husks like swine. Others there are who take this gift and use it as if they had bought it for themselves. They do not acknowledge the strangeness of its coming. They hold it not as a gift but as a possession. So do they fail to understand the meaning of life. Only He who gave the cup can teach men to divine the mystery of life which it can reveal.

But you and I who are met here this morning are among those who by one way or another have come to understand that this cup has been put into our hands by the grace of God. We have felt the moving of our heart for love and of our conscience for peace. We have known that we cannot live by bread alone but by every word that proceedeth from the mouth of God. We have sought Him that we might find Him and in Christ we have seen His face and known His love.

He has taught us the beauty of life and the gladness that remains. He has satisfied our soul with His goodness.

He has given us the peace that passeth understanding. We come to acknowledge that to-day and that it is not of our deserving, but of His grace that the cup has been put into our hands.

Yet while that is true, we have not yet fully learned to interpret the story of our lives. We have need to come back to the Lord of life and at His feast learn more deeply of the meaning of our lives and renew our faith in His grace.

For we meet so often with this unexpected and baffling element in our lives. We take up our work and we employ our energies seeking to do His will who is our Lord. We trust Him and His power to help us. We think we know what He seeks from us and what we can do for Him. And then there comes into the midst of our lives, something which we had not reckoned upon, something which seems to promise failure or disappointment or bondage. We do not see the beauty of the cup or its power to interpret life. We see only something which has power to annul or to destroy all that we have planned and worked for. Some of you, for example, must have felt that time and again in your work here. Every few years in Manchuria some catastrophe has taken place which has upset the whole fabric of mission building. Whether it be the tragedy of the Boxer time or the reduction of men and money during the war, the fact has been thrust upon you—something on which you had not reckoned, something which you felt was unfair.

It meant disappointment. It meant the spoiling of much of the work to which you were devoted. It meant bondage and fear. Yet as you look back you find the meaning and the power that lay in and through these events. You have found that the way to conquest, the way to understanding of the ways of God in this land have come not least in these very events that seemed to shake your faith and banish your hope.

In these days of conference, to many of us there may have come again this discovery of the unexpected. The thoughts and impulses that have moved us to seek a closer union with our Chinese brethren and to ask them to take greater responsibility have opened up new and perhaps disturbing visions. There has come along with that the thought of wider union, of linking up with the life of the Christian Church in China not only in the new National Christian Council but through the sending of our students to some centre of learning beyond our borders. We hold that cup, it may be, with trembling hands and with minds that question. We see that it means the changing of much of our planning. We see that it raises questions to which we can find no answer. Perhaps it seems easier to put all that aside and to go on in our old ways. But Christ comes to us to-day and He says, "The man in whose hand the cup is found, he shall be my servant." He comes to remind us of His power—power to give us the unexpected and the wonderful. He comes to remind us that He is the Lord of our lives and He orders the way for the kingdom of His grace. He does not promise us that the possession of this cup will bring us ease or comfort. His cup means pain and sorrow and sacrifice. But as He holds it before us, we know the beauty and the power of His cup and the way in which He can interpret life for us.

Perhaps we shall realize that more clearly if we turn at this service from the wider aspect to the more personal. We come here, I take it, as those who have given their lives to the service of Christ and who need at this hour the comfort and strength and understanding which He alone can give. We come to this Sacrament which He has prepared for us because He knows our need. Our memories are short. Our faith grows weak. We grow familiar with the message of His grace. We need to have that faith quickened again to wonder and reverence and the love that means new passion in our service.

So we come to this His table that He may teach us again the greatness and the sureness of His love. "God so loved the world that He gave His only Son." Is this not again the cup found in the sack? There is so much in life that God has given to men—so much of goodness and power and beauty. He has given men all they needed for their human life. This gift of His Son is something unexpected and undeserved. It is the outcome of His love. There can be no other explanation. He wanted men and women won to Himself. He had

given them enough to secure that end. Yet they did not come. So He gave them this gift of transcendent beauty. He put Jesus Christ into their hands. In Him He revealed Himself in His fulness of truth and of love. We see the beauty through the sacrifice. We see the beauty of life grow into fulness as we watch Christ move in the fulfilment of His message. We are amazed and astonished at the sureness of His power in word and in deed. We are uplifted as we watch His touch upon the poor and outcast and unlovely. Life is new when He comes—gladness and peace follow His steps. But there is a price to pay. There is so much that rises in antagonism. There is so much that opposes and denies the reality of this life. Evil is set to overthrow.

No man can read this story of the gift of Christ without an interest that quickly becomes personal. There is that in him which gives allegiance and love to Christ—a whole-hearted desire that He shall achieve and conquer. Yet there is that in him which doubts and denies. This cannot be. So we watch the fulfilment of this gift. We watch the shadows darken and the bondage of evil descend. We see Him crucified and we feel that that was inevitable. We expected that to happen after all. Here in the supreme effort, the gift of God had been rejected. The cup had been filled and offered only to be cast aside. Yet death did not hold Him after all. This cup which we take into our hands to-day is the cup of the new covenant. This cup which is the symbol of His dying is the symbol of His conquest. Where He failed, there He succeeded. Where evil did its worst, there He emerged triumphant. God has refused to take back His gift. There was no limit to the gift of this love of His. He will overcome and forgive to the uttermost.

You and I this day are witnesses to the truth of that. We take His cup into our hand realizing again the wonder and the power of this gift. We did not expect that love could conquer the evil about us and within us. Yet it is true. He died for us. He was bruised for our iniquities. The chastisement of our peace was upon Him. He takes our sin and selfishness and cowardice upon Himself and loves us still with a love that means new life for us. Do you believe that? Does your heart leap with a new pulse at the wonder of it? Does your mind catch a new meaning of the purposes of life through this gift? Are you not His servant with full and glad consent?

If so, then have the courage and the vision to use the cup which He has put into your hands. Interpret the unexpected and the mysterious by this Sacrament to which you have come. You have your own perplexity and burden—each of us has that. Let us see its beauty and not its fear. Let us understand its meaning and not its bafflement. There are those here who are carrying a burden of failure and disappointment. You seek results for the labour and the sacrifice you

have given and results do not come. The sense of failure and of uselessness may be upon you. Bitterness may be entering into your soul. You come to Jesus Christ. He reminds you that this cup of His which He offers is one from which even He shrank. There is Gethsemane. "If it be possible let this cup pass from Me." Yet out of that experience came His power to redeem. Let that be your understanding now. It is not without meaning that we are asked to face the sense of failure and the burden of disappointment. He has not set it there to mock us. It may seem a bondage that restricts our power. Believe Him that it is the way to victory for Him. There are those who come with a burden of sorrow and of pain. We often have to carry on our work when our own trouble seems to make it almost mockery. Our public life seems at variance with our private experience. Sorrow has darkened our life. Pain or anxiety has sapped the buoyancy and the energy of our living. There is no beauty in the cup we have found—only a strange and unexpected loneliness and fear. What, then, of Christ and His message? "A man of sorrows and acquainted with grief. . . . when we shall see Him there is no beauty that we should desire Him." Only He knows why the burden of sorrow and of pain is laid upon us. But He does know. He Himself has borne it, is bearing it now. Has He not opened the gates of everlasting life because He knows the sorrow of love when death intervenes? Has He not shown us that He bears the more bitter sorrow of betrayal and hostility and yet becomes the Saviour of men? He puts His cup into our hands asking that we should trust Him that we may see its beauty and its meaning in His service.

Above all, we come to Him with a sense of our unworthiness. He would reveal to us the beauty of life through His love. How dare we take this gift? As He stands before us now, our conscience is awake. Pride is broken. Blindness disappears. The ugliness and meanness and hypocrisy of our living are laid bare. How can we take this gift and all that it implies?

Ah! but He knows all that. He knows us and yet He loves us and He offers us the cup which is the cup of life.

"My blood so red for thee was shed,  
Come home again, come home again.  
You've gone astray, out of your way,  
Come home again, come home again."

## Is It Right To Call The Supreme Being 'Shangti'?

TI SHAN KOUGH

**T**HE term 'Shangti' (上帝) appears very frequently in the Chinese classics, and because it is used as a substitute for the word 'Shen' (神), many people have misunderstood its meaning.

If we wish to determine its exact meaning, we must trace it back to the original root from which the term is derived, and critically study the religious ceremonies of ancient times.

The religious system of ancient China was a mixture of animism and ancestor worship. On these were based all the different forms of Chinese worship. Such religion is known as anthropomorphitism. The ancients clearly understood that heaven, earth, sun, moon, hills, rivers, and other natural phenomena were not personal beings, and so could not receive their oblations and sacrifices. The purpose of ceremonies and offerings was to please personal beings and since those objects were without personality, how could they accept worship and oblations? So they selected some ancient worthies, either rulers, heroes, or ancestors, whose virtue was considered similar to that of heaven, earth, and so on; and sacrificed to them as substitutes for those objects. This is the idea in 'P'ei-hsiang' (配享), which means to be considered worthy to receive and enjoy sacrifices. The study of this conception will lead us to the original root of the term 'Shangti.'

What does P'ei-hsiang mean? It means that men had no way to express a proper veneration towards natural phenomena, except ordinary human forms of expression, such as drinking, eating, singing, dancing, etc.; they therefore sought for personal beings who might be considered worthy to receive and enjoy their offerings. Those who were qualified to be the associate receivers of the sacrifice were those who could legislate for the people, give up their lives in the interest of official duty, overcome difficulties to save the country, prevent great calamities, and relieve (the people) in times of great crisis. These all had personality and were able to carry things through to the end. Such would be rulers, heroes and statesmen.

The idea of anthropomorphitism is neglected in Chinese religious thinking. For example, when Chang Wen-chong (臧文仲) sacrificed to Yuen-chü (爰居) a kind of seabird outside the eastern gate of the capital city of the state of Lu, Chan-ch'in (展禽) declared that this was not in order, because the bird did not have the above-mentioned qualifications, and no personality with which to enjoy the sacrifice!<sup>1</sup> Now, the idea of the ancient Chinese people as to worshipping natural objects may be put like this: All sacrifices are human in significance;

If the object of worship is non-personal, it cannot accept the sacrifices, or act as an associate. For instance, north, east, south and west (or the four seasons) originally have no personality. If one desires to worship them, he must look for some person whose virtue and character are equal to those expressed through them to be their representative, or associate receiver. With regard to the East (or Spring) they adopted T'ai Hao (太皞) as 'Ti'<sup>2</sup> and Kou Mang (勾芒) as the (attending) Spirit, or Wood chief, (木正); for the South (or Summer) they adopted Yen Ti (炎帝) as Ti, and Chao Yang (祝融) as the (attending) Spirit, or the Fire chief (火正); for the West (or Autumn) they adopted Shao Hao (少皞) as the Ti, and Nao Shou (蓐收) as the (attending) Spirit, or the Metal chief (金正); for the North (or Winter) they adopted Chwan Heuh (顓頊) as the Ti, and Hsuan Ming (元冥) as the (attending) Spirit, or the Water chief (水正). Tai Hao, Yen Ti, Shao Hao, and Chwan Heuh were ancient renowned rulers, and Kou Mang, Choo Yang, Nao Shou, and Hsuan Ming were powerful nobles. Thus we see that those deemed worthy to receive sacrifices as representatives were persons. Following out the same line of thought, we find Tai Tai (臺駘) as Spirit of the Fun River (汾), Shih Ch'en (實沈) as the Spirit of the constellation of Orion, and Hao Too (后土) as the Spirit of the Land.

Since all natural phenomena had their representatives to receive worship for them, Heaven must have one too. But who would be suitable for this position? Most sinologues neglected this problem. Chang Chan-chao (張瓚昭) said that the representative of Heaven is Shangti, or Fuh Hsi (伏羲).<sup>3</sup> His idea was that Fuh Hsi's name and position were most exalted.

For this reason people dare not say his name. Therefore they called him 'Shangti,' i.e., 'The Ancient Ruler.' This explanation seems to me to be possible of verification. Fuh Hsi was (probably) T'ai Hao, who had been set up as the Ruler of the East, with the 'Virtue of Wood' (東方木德之君) probably because his merit was supreme, so that it was possible to accept him as the representative of Heaven. Sacrificial rites to Shangti were started by Hwang Ti (黃帝). Before his reign there were many other rulers, heroes, or sages who ought to be reverently remembered. We have various other hints that "Shang Ti" certainly was an 'ancient ruler' set up as the representative of Heaven (上天).

Now let us study these two characters (上帝) themselves:

1. Shang (上) sometimes means heaven (天). In the Charge to Prince Wan (文侯之命), Books of Chow, No. XXVIII, the Shou Ching says, "Carefully did they illustrate their virtue, till it

'Hao T'ien (昊天), Vast Heaven, Hwang T'ien (皇天), Glorious Heaven, or 'T'ien' alone. Moreover, the terms 'T'ien' and 'Ti'; or 'Hao T'ien' and 'Shangti'; and 'Shen Hao' often appear at the same time in a sentence, or a paragraph. We may illustrate this from the Shu Ching.

A. "I dared to petition Shang T'ien, Shen Hao (the spiritual ruler) to permit me to deal with the ruler of Hsia as a criminal." See the Announcement of T'ang. (敢昭告於上天, 神后請罪有夏, 湯誥.) Here 'Shen Hao' and High Heaven appear at the same time.

B. "To protect the inferior people, Heaven made for them rulers and teachers, that they might be able to assist Shangti in securing tranquillity everywhere." See the Great Declaration (天佑下民作之君, 作之師, 惟其克配上帝寵綏四方, 泰誓). Notice again that Shangti and Heaven appear at the same time.

C. "Throughout our western regions all placed in him their reliance, his fame ascended to Shangti; Ti approved and Heaven gave a supreme change to King Wen, to exterminate the great dynasty of Yin, and receive its great appointments." See the Announcement to the Prince of K'ang (我西土惟時怙冒聞於上帝, 帝休, 天乃大命文王殲戎殷, 誕受厥命, 康誥).

D. "I have heard that of old time K'wan dammed up the floods of waters and thereby threw into disorder the five elements. Ti was thereby roused to anger and did not give him 'the Great Plan with its nine Divisions,' wherefore the proper virtues of the various relations were left to go to ruin. K'wan was then kept a prisoner till his death, and Yü rose up to continue his undertaking. To him Heaven gave 'the Great Plan with its nine Divisions,' and thereby the proper virtues of the various relations were brought forth in their order." See the "Great Plan" (我聞在昔鯀涇洪水, 汨陳其五行, 帝乃震怒, 不畀洪範九疇, 莽倫攸斁, 鯀則殛死, 禹乃嗣興, 天乃錫禹洪範九疇, 莽倫攸叙, 洪範). Here Ti and Heaven appear at the same time.

E. "The King came to be the vice-regent of Shang Ti<sup>5</sup>, himself served in the midst of the land." Tan said, "He built this great city, from henceforth he may be the associate of Hwang T'ien; from henceforth he may carefully sacrifice to superior and inferior deities." See the Announcement of the Duke of Shaou. (王來紹上帝, 自服於土中, 旦日其作大邑, 其自時配皇天, 懿祀於上下, 召誥.) Again, "Thus did they receive the true decree from Shangti, Hwang T'ien."

Now, we have observed that Shangti and Heaven are distinct from each other. From the last example "they receive the true favouring decree from Shangti and Hwang T'ien," we note that the terms Hwang

T'ien and Shang Ti cannot be read as Huang T'ien-Shang Ti; and T'ien and Ti sometimes cannot be read as "T'ien-Ti."

Shangti is an ancient ruler who was the associate of Heaven. Because he was the most exalted one, people would hesitate to call his name. So that after a long time no one knew for whom the name originally stood. Furthermore, later peoples made him supremely honorable and exalted him to equality with Heaven. Thus originally Heaven and Shangti were distinct. But later Shangti became the most honorable name which no one dared to mention. Thus when they offered sacrifices they set up a second ruler to be the associate of Shangti. This idea is just what Mr. Chang Chan-chao has said, "The associate between us and the associate."

From the time of Hwangti, venerated rulers were numerous. Their descendants could not ignore some and respect others, so that they founded a system of double associates.

There are four important sacrifices given in 'The Law of Sacrifices in the Li Ki,' 'Ti' (禘), 'Chiao' (郊), 'Choo' (祖), and 'Chong' (宗). These have a relation with the associates. At the beginning of the book, the following quotations are given:—"According to the law of sacrifice, the sovereign of the line of Yu, at the sacrifice of Ti (or the great associate sacrifice), gave the place of honour to Hwangti, and at the sacrifice of 'Chiao' (or the border sacrifice) gave the place of honor to Kuh; at the sacrifice of 'Choo,' he sacrificed to Chwan Heuh as his ancestor (on the throne), and to Yao as his honoured predecessor at the sacrifice of 'Chong.' "The sovereigns of Hsia, at the corresponding sacrifice, gave the place of honour also to Hwang Ti, and made Khwan the correlate at the border sacrifice; they sacrificed to Chwan Heuh as their ancestor and to Yu the Great as their honoured predecessor." "Under Yin, they gave the place of honour to Kuh, and made Ming the correlate at the border sacrifice; they sacrificed to Hsieh as their ancestor, and to T'ang as their honoured predecessor. "Under Chow they gave the place of honour to Kuh, and made Ch'i the correlate at the border sacrifice; they sacrificed to King Wan as their ancestor, and to King Wu as their honoured predecessor."

*(To be continued.)*

## Dare We Die?

H. W. ROBINSON

**O**NE day when Jesus was talking with those first missionaries, his own disciples, he said, "How shall we liken the Kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, . . . groweth up. . . . so that the birds of the heaven can lodge under the shadow thereof." In this parable we might well substitute "Christian church on the foreign field" for "the Kingdom of God," in which case the seed is represented by the foreign missionary and the mission organization.

On another day when Jesus was with these same disciples and some other listeners he made this statement: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." This but states the well-known fact that the seed is only a temporary thing. Its function is but for a season, and then it is finished. The seed exists only that there may be a new plant, and the plant is possible only as the seed fall into the earth and die. Isn't it plain, then, that if the missionary and the mission organization are the seed of the church on the foreign field, their function is to die, or, if the word sounds harsh, to devolve, to disappear? Devolution and disappearance are the functions and final goal for us as foreign missionaries.

Most organizations or bodies of people rejoice with their growth and bemoan their decline. What is more pathetic than the gradual decline and disappearance of a race of people like that of the Hawaiian Islands? Each census tells the sad story that it is only a question of time till this happy race will be as the day that is past. Pathetic? Yes, for such a group, but not pathetic that we as missionaries face distinction as the goal of our organization. Rather, we rejoice at every bit of evidence which shows that we are making progress towards distinction. "I must decrease, and he must increase" is our motto, in which "he" is the native Christian and the indigenous church. Our function is that of the seed and, "except the seed fall into the earth and die it abideth by itself alone, but if it die, it beareth much fruit."

If then, we are the seed, we ought not to expect also to be the blossom, the blade and the ear. We are only one part of the living growing organism and have our own particular function to perform. What is the nature of the seed and what is its function?

In the first place, the seed ought to be the best that the plant produces. When the farmer husks his corn he saves for the next year's planting only the most excellent ears. Only the ears which are of good

size and well filled to the very tips with perfect kernels are fit for seed. And when these fully developed golden ears are braided into traces they are a sight to gladden the farmer's heart. They are to him the symbol of hope. The winter's wind may blow and the grain in the storehouse may disappear but with those golden traces beside the kitchen door the owner's heart need have no fear. He has selected his best and in due time a new crop will be ready for the harvest.

Unfortunately, those who select the seed for the foreign mission field do not have absolute power of choice; the ears have some voice in the matter themselves, and it sometimes seems that the selector of the seed for the foreign mission field has to be satisfied with a little less than the best. But whether we who have been selected are the best or not we *ought* to be the best, for the work which we have been called to do demands the best that the mother plant can produce. Even though we may not be that best, in the eyes of those who selected us, we were the best that was available at the time we were selected. Are we living up to that high standard? We certainly are unworthy of the honor that has been conferred upon us unless we are living at our very best. That honor, and the tasks that confront us, demand the best that we have—they demand more: they demand the best that we have, and are, *plus* a desire to be better. Shame on us if we ever are satisfied to be as good as the average! Except the seed be of superior quality how can you expect a thrifty plant?

In the second place, the function of the seed is to keep out of sight. Its place is not on top where it may be seen by passers-by, it belongs down in the soil. If the golden yellow corn, hanging on the front porch of the farmer's home and admired by those who see it, had a chance to express its own preference it probably would not choose to be buried in the ground. We who are missionaries can easily understand the reason. It isn't easy to stand back and let someone else do things that we could do better, but the longer we insist that we be allowed to take the lead in everything the longer it will be necessary for us to be out here. The plant can't be expected to develop as it should unless the seed perform its own function rather than try to take the place of some other part of the plant. It isn't the function of the seed to determine absolutely what the form of the plant shall be. To a certain extent this is determined by the seed, but the atmosphere, including the sun and the winds, as well as the soil, has something to say about the development of the plant. If these elements are favorable we know that it is possible to improve the plant, and men like Luther Burbank have demonstrated that remarkable feats can be achieved along these lines. Is it not possible that the Christian church in China may become a better type of Christianity than the world now knows if we as missionaries learn to keep our place and let

it develop as the forces outside ourselves may determine? Where can one find a better atmosphere, or a more favorable soil, than we have right here in China for the kind of a plant we wish to see developed? God grant that we may not spoil the Gardener's plans by forgetting that our place is down in the soil and we are not the blade nor the blossoms—we are the seed.

The National Christian Conference held in Shanghai last spring marks an epoch in the history of Christian missions in China. How shall we liken it or in what parable shall we set it forth? Was it not like the shaking of the tree in early autumn to see what kind of fruit is being produced? There may have been those who felt that the flavor of the new fruit was not quite as much like the fruit from the mother tree as they would like to have, but all forward-looking missionaries must have felt that the flavor of the new fruit was of a most excellent variety. We don't want the same kind that has been produced before; we want a better variety. The Conference gave us much reason for believing that a superior quality is being produced. It has a flavor all its own, and it looks as though the "climatic conditions" in China are decidedly in favor of a type of Christianity which may bring new life to the Christian church throughout the world.

Having had this privilege of learning that an excellent quality of fruit is maturing on the branches above, it behooves us missionaries to crawl down into ground deeper than ever. Except the roots of the plant drink freely of the realities of life the fruit cannot mature. God be praised for the opportunities that we have here in China, and for the evidences that progress is being made. It won't be easy for us who love limelight, leadership and longevity to devolve, disappear and die, but "except the seed fall into the ground and die it abideth by itself alone; but if it die, it beareth much fruit."

## Work Amongst the Miao in South-west China

W. H. HUDSPETH

**T**HE Miao, who are possibly the oldest of the pre-Chinese races, have their real home in Kweichow province, though they extend also into Yunnan, western and southern Szechwan, south-west Hunan, Kwangtung, and Kwangsi. They are divided into a great many tribes, numbering, it is said, with oriental exaggeration, more than seventy. They are often called from the colour of their dress, as black Miao (黑苗), flowery Miao (華苗), white Miao (白苗) and magpie Miao (鴉鵲苗); the dark blue and white costume of their women suggests the magpie. The most numerous and most important of these tribes are

the black Miao in the south-east of Kweichow and the flowery Miao in the west and north-west of Kweichow and east and south-east of Yunnan. Their habits, customs and language differ widely from those of the Chinese. They are nomads and are seldom found in large numbers together. The majority are miserably poor and always live on the verge of starvation.

In this brief article I wish to state what has been done amongst this primitive people and to indicate new developments.

It was not till the year 1896 that definite efforts were made to reach and evangelize the Miao. In the years 1903-1904 a mass movement commenced amongst the flowery Miao, but this has now come to an end and much of teaching and leading and loving sympathetic encouragement needs to be done.

#### What has been done?

(a) Two missions are mainly responsible for work amongst the Miao. The China Inland Mission have established centres at Kopu (葛布), An-shun-fu (安順府), Ta-ting-fu (大定府), An-p'ing (安平), P'ang-hai (螃蟹), Kwei-yang (貴陽) and Chen-yuan-fu (鎮遠府) in Kweichow; Wu-ting-chow (武定州) in Yunnan, and Yung-ning (永寧) in Szechwan.

The United Methodist Mission has its main base at Stonegateway (石門坎) in Kweichow with between thirty and forty out-stations.

The British and Foreign Bible Society has done its part by making every effort to meet the needs of the missionaries. Without the generous assistance of this great society the evangelization of the Miao tribes would have been greatly restricted.

(b) The Miao dialects have been learnt. The New Testament and part of the Old Testament (the Psalms and hero stories) have been translated. Miao-English and English-Miao dictionaries, grammars, catechisms, hymns and tracts have been made. A number of missionaries speak Miao fluently. This was essential as a majority of Miao women and children know no Chinese.

(c) Scores of churches have been opened, the expense of such buildings being met in great part by the Miao themselves. A large band of preachers and teachers has been trained and these have proved themselves especially loyal. There are between fifty and sixty ts'u-teng schools, four kao-teng schools and middle school work has been commenced at Stonegateway. Seven flowery Miao boys have graduated in middle schools and two of these are now studying medicine in the Chengtu University medical school. And eighteen years ago none of these flowery Miao had seen the inside of a book!

(d) Tens of thousands of Miao have been reached and evangelistic, educational and medical work is being done. Nearly fifteen thousand

Miao have been baptized. I do not know how many adherents we reckon in all. I should think that 70,000 would not be an overestimate. The area over which the work extends is many thousands of square miles.

Whole communities which a few years ago were ignorant, degraded and unspeakably immoral are now pure and Christian. Hundreds of villages have become nominally Christian. In these villages whisky and opium have been banished and the open and shameless immoralities of the past entirely put down. Amongst the flowery Miao, before Christian work was commenced, there were no pure women. Now pure women are numbered in thousands. Of those who eighteen years ago had never seen a book thousands are now able to read. Bible schools are frequently held and the most intelligent of the Christians have read through their New Testaments. There is still much ignorance but all know that Christianity means no whisky and clean living. Out of the old mud huts and filthy villages a new people is emerging.

With such an extensive work there have arisen a great number of problems but none of these has been insurmountable. Such problems have taught us invaluable lessons, one being that a mass movement must be followed up by tenacious and persistent teaching. Otherwise the mass movement will fail. After years of testing a number of the baptized have fallen away to their heathen practices but such lapses have been comparatively few.

It is interesting to note that the Roman Catholic Church has accomplished little amongst the Miao. Though they have made several attempts their attempts have been singularly unsuccessful.

A feature of the conversion of these people which might be emphasized is the desire they feel to testify, to all they know, concerning the new religion. Many of them, before they had seen a missionary, had given up whisky and immorality, and were living reformed lives.

Another noticeable feature is the help given by unpaid workers. In several hundred hamlets and villages services are regularly led by the local brethren who give their services readily and freely.

A third characteristic that arrests attention is the generous way in which these people support their preachers, teachers, churches and schools. In this they can give many lessons to our Chinese brethren. Unfortunately we missionaries have not harnessed this natural generosity of the Miao and we have failed to make the greatest possible use of it. Past mistakes, however, will guide us in the days that are ahead of us.

The whole story of the Miao work reads much like early church history. To those of us who are in the work the Prophet's words seem peculiarly appropriate, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." "Old things have passed away, and behold, all things are become new."

The newest developments are the opportunities for work amongst the Miao in the south of Yunnan from such Chinese cities as Li-an-fu, Mengtsz, and K'ai-hwa-fu stretching away to the south into Tongking. This will be a gold mine to the mission that has sufficient vision and sufficient heart to take up such work.

During the past three years there has been an awakening amongst the white or ch'uan Miao (川苗) who inhabit north-east Yunnan, north-west Kweichow and southern Szechwan. These Miao are influenced by such towns as Suifu and Luchow near to which a great number of white Miao are to be found. The China Inland Mission are evangelizing these people from Yungning. The United Methodist Mission have twelve preachers and teachers working amongst them making their centre at Chenhsiong. A few months ago there came to one of our chapels in a single day representatives from one hundred and seventy-five families. They came asking to be taught the Jesus religion. No missionary has yet visited these particular villages where on Sundays there are services attended by between four and five hundred people.

There is still much to be done amongst the Miao of West China. Many thousands are yet to be won but all the mission centres are at their wits' end for workers. The opportunities which now present themselves may not wait. Is this not a time when the Church of God should press forward and prosecute this work with the zeal with which the war in Europe was prosecuted?



## The Woman's Viewpoint

(Continuing "Woman's Work in the Far East")

### "Feeling Aroused on Seeing Some of My Classmates Baptized"

RUTH PARKER

**T**HIS quaintly Wordsworthian title may be fittingly followed by an explanatory preface such as the poet delighted to use. It was used as the subject of a short paper by a member of the senior class of the Normal School of Hygiene and Physical Education of the Young Women's Christian Association of China in Shanghai, the writer being one of four girls in the class who have not yet made a public confession of their Christian faith. Two of the four are waiting only until they can further prepare their families to understand the meaning of the stand that they desire to take, and the two others declare their position very clearly in the papers that follow.

The first paper, "Feelings Aroused," was written by a rather shy student with a jolly strain of whimsicality which made her popular with her classmates. She seldom volunteered in class, and until I read this paper I had no clue to the really earnest thinking she was doing. She writes:—

"Who does not want to be a pure and highly respected personality? But situations are so bad and men are so dangerous and our will is so weak in decision that, although we are willing to develop spiritually, still we are oppressed by those outward conditions. This is a great pity. In spite of the fact that this is the present condition, nine of my classmates have finally overcome this and want to get out of all this wickedness, and they have just been baptized. Thus my sisters' will power is very strong, they are brave, they are bravely going forward. I sincerely admire them. This behaviour of my sisters is really the glory of the work of this school. I honor them not only for themselves, but for our own nation. At that time I felt I would really like to salute them with my hands up and thank God, because these classmates who have been baptized will do a great deal of good to our people, because they are going to work with Jesus Christ. They will have Jesus Christ's sorrow, and they will have the happiness of Jesus Christ. Whenever I think of this I cannot help feeling sad for myself. I came at the same time and studied in the same class. Now these sisters have consecrated their lives to God. I know their mind. There is nothing there but the truth of God, and their hearts must be very happy.

"Now you go out. You must do the will of God. You must spread the gospel to all the people of our nation. It has been said that only Christianity can save the world, but if you have no true Christians to act accordingly, Christianity means nothing. Now my sisters, you are selected by God. You must use all your energies to go forward and to do great work, and I myself will follow your steps and become close to God, and I pray for this every day and night."

The second paper, given only in part, "The God I Believe," strays rather far afield from its title and is to my mind the more impressive for that. This student, a graceful, light-hearted slip of a girl, comes from a home environment where there is as yet no sympathy with Christianity. She is, and recognizes herself to be, too immature in her faith to meet the besetting difficulties that would attend any attempt on her part to take a definite stand as a follower of Jesus Christ; but her intentions are perfectly clear, and I think that she will yet justify our faith.

"Before I came here I never heard about God and truth or the power of Jesus Christ. I never studied the Bible. Sometimes I heard it said that Christianity is a superstition, but I never took it into my mind to think about it.

"When I came to this school everything is different. Every day we study the Bible. We have people come every week to speak to us. I feel that we are all closely related. We work together, we study together, we play together, we are all together. I think, what makes this? It is God holding us together.

"Last week we had several baptized. I ask myself why I am not one of them. I am not up to that. I would not be prepared. I would be hypocritical. So I must wait. But I decided inwardly that I would try. I would behave according to the light I have, and later on I hope to be able to call myself a Christian."

The baptismal service of which both these girls write was deeply impressive. It took place in Union Church, Shanghai, and was conducted by Dr. Cheng Ching Yi, whose beautiful solemn words created an earnest response even from those who did not understand Mandarin. Because these candidates for baptism were about to scatter to their home towns and to the schools where they were to teach, it was thought better to construe the baptism as signifying a definite union with the Christian Church at large, to be followed as soon as possible by established membership in a local church. To some this made the service the more impressive, as if, they said, these young converts were directly joining the great Church Invisible, with no earthly intermediary. They were lovely to look at, these girls, dressed in their Chinese dress of white or very pale colors, with which their black hair, beautiful in its simple arrangement, made an attractive contrast. Their faces are alight with a joyous and yet deeply serious consciousness of the great spiritual adventure to which they were dedicating their whole lives; and the earnestness of their response to Dr. Cheng's questions was very significant. Several of the juniors said afterwards that they would henceforth look forward to such a service when they would follow the example of those elder sisters of theirs.

The conditions which preceded and entered into the making of this hour are interesting. It happened rather early in the year that a discussion arose in the senior Bible class as to what constituted a Christian, whereupon a girl who later, in this service of baptism, took this name upon herself, declared that no one should call herself a Christian who was not perfectly true and pure and added that she herself was struggling to free her life from wrong-doing in order that she might become a follower of Jesus Christ. In the Morning Watch prayer meetings conducted by the girls themselves they did in very truth evidence a hunger and thirst after righteousness, a quest for Christian character, which found expression in definition by helpful and sympathetic criticisms which they made one of another. This was their own plan which seems to have justified itself by its fruitfulness. The second outstanding fact is that these students in taking an outward stand as Christians were

led thereto by no persuasion on the part of their teachers. Earnestly as we desired that end, we refrained scrupulously from any personal urging, but on the other hand pointed out repeatedly that their way would be beset with difficulties, some of which were definitely foreseen and others of which were lurking in future relationships with non-Christian families and communities. Therefore are we the more certain that these girls were acting under the very impulse of the spirit of God. As step by step they found their way through the valley of decision it was for us who stand by a deep experience to watch the guiding power of that spirit to which they were trusting themselves.

It may be worth while to consider some of the other human elements that went into the making of these Christians. These students had come to our school only two years ago from government institutions, and they had come, most of them, with an active prejudice against Christianity, or with a proud agnosticism towards all religion. As one of them remarked they had come to us with the avowed purpose of getting something for themselves, and they were leaving with a passion to give their full measure of service to China in the name and spirit of their newly found God and Master.

The papers already quoted have indicated something of the program of religious education in the school:—daily morning worship with an especial service once a week led by an outside speaker; regular Sunday services; a Bible class meeting twice a week as part of the required course, and a Young Women's Christian Association under especially able and consecrated leadership. The president was a girl who had graduated from a mission school and who lived her faith with rare consistency. In addition we had for some weeks a volunteer Bible class on "What it Means to be a Christian," meeting Sunday mornings and joined by every girl in school. Perhaps most important as an aid to earnest thinking was a question box which the girls used freely and anonymously, and in addition there was a constant demand for personal interviews, often a group of three or four coming with the same question which they had discussed among themselves. The searching nature of these inquiries may be seen from the following, which came to us either directly from the students or by way of the question box:—

1. If God raised up Moses to lead out the Hebrews from bondage, why doesn't He supply China with great leaders, when she so sorely needs them? Why does He not deliver Korea?
2. If God's spirit is still working in the world, why are there no men (prophets) as great as these Old Testament characters?
3. If the story of Elijah's conflict is true, why cannot we demonstrate God's power by calling down fire from Heaven as he did? If it is not true, of what value is it?

4. Why should we moderns study this old history which is so hard to understand? Why is there no modern Bible?
5. I cannot believe there is a God. What proof is there?
6. Can God really take souls to Heaven? What proof is there?
7. God loves all people equally. I believe this, therefore I have two questions. First, what is the difference between a Christian and a non-Christian? God will take care of us; why should we become Christians? Second, if we try to do good and be good, is not that enough? Why join the Christian society?
8. Why are Christians so weak and hypocritical? (This question was asked repeatedly the first of the year, more especially by students coming from Government Schools, who had had no first-hand contact with Christianity.)
9. What general and essential truths must one know in order to live a life according to the teachings of Christ? How can you estimate the success of a life? If you want to influence a person to become a Christian, what moral standard, what kind of feeling, influence, or spiritual power must you have to pour into that person's life?
10. Why do we see the wicked prospering?
11. I wish to know more about God. Is there any other way than by reading the Bible and praying?
12. Was the resurrection of Jesus physical or spiritual? Why does he never let us see him to-day?
13. Why do we not have such a spirit as those early Christians? Is it because we refuse to have it?
14. I do not feel the reality of God. I wish I could have a more thorough explanation.

It is very apparent that an understanding of the possible answers that could be made to these questions would frequently be dependent on a background altogether lacking in the questioners, such as, a knowledge of history, secular and religious, an understanding of the evolutional nature of the religion of the Old Testament, and an elementary familiarity with modern psychology. In general we pursued the policy of giving a simple, straightforward answer, even though we knew that to the student it would not be altogether comprehensible. At least she knew that there was an answer to be made and that she was being met with sincerity and sympathy. We did not hesitate on occasion to say, "We do not know," and thereupon tried to teach the truth that to know that we don't know what we don't know is the beginning of knowledge. It was our aim to put our students in the way of answering their own questions as far as possible and to train them to distinguish between the trivial and the fundamental in their search for truth.

Finally, the harvest of the year's work is most certainly related to one other influence, or channel of influence. Much in the life and spirit of our school life can be explained only as an answer to prayer,

which calls to our most thankful remembrance the intercessions of those on this side of the sea and the other, and of those in this world and the world to come, whose creative faith is day by day bringing the Life of the Spirit ever more abundantly into the lives of the girls of China.

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## The Biola Preaching Bands and Women's Work

EDITH CONCHE

People in all parts of China are of course not as familiar with the work of the Biola Bands as are we in Hunan. These Bands are supported by the Bible Institute of Los Angeles, hence the name "Biola." Their principal object is the evangelization of Chinese by Chinese, and incidentally they train preachers for the work. A "Band" consists of twelve Chinese men working under a Chinese leader *without foreign supervision*. This last clause expresses the distinctive feature of the Keller Bands; though they work in connection with the local church of whatever denomination, the leader is responsible to one foreigner only, Dr. Keller in Changsha. It is not a case of the foreign missionary taking out his Chinese helpers, and doing work on foreign lines, but a Chinese leader with Chinese ideas, a leader who is wise enough to "lead from behind," and so develop his men.

The witness of the lives of these men is very considerable. They live amongst the people, they are known and read of all men, and separated from their homes and families they live pure, strenuous, self-denying lives which procure a hearing for their words.

The procedure of the Band is this. They come to some unevangelised town or large village, rent a couple of rooms in an inn, and settle down to work. Their daily routine is mapped out. They rise at dawn; Bible study and devotion occupy them till nine o'clock when they have breakfast. Then they are sent out two and two to do house to house visiting. Their object is to visit every house in every street, and speak to each person in the house. They return at four for the second and last meal of the day. At dusk there is the daily preaching service, at which the men speak in turn.

When this town or village has been thoroughly worked, an attack is made on the outlying country districts. The men are sent out two and two to work in the surrounding villages, though naturally as a rule better results are gained in the places where the Band has lived. Before they leave arrangements are made for conserving the results of their work. Those professing belief are linked up with the nearest Church. If the place is large enough, and the demand sufficient, an

endeavour is made to send out an evangelist to take permanent charge. The Christians will probably have already rented for themselves a little prayer place of some sort. If the town is at no great distance from a church, say 20 or 25 *li* away, the Christians will be expected to walk this distance each Sunday. This is where the women's problem starts.

Let us take a concrete instance and tell the story of one village. South Hunan is a land of hills and valleys, and streams that run among the hills. There are wild brigand-haunted mountains, picturesque wooded hills, fruitful valleys, fertile plains, walled cities, and populous villages. Your parish runs into thousands of square miles, you can travel for two or three days together, and rarely meet a woman who has heard the Name of Christ, much less one who believes on Him.

The people are a sturdy agricultural population, tilling their own land which has been theirs for hundreds of years. "Strangers" are those who have been resident in the country for only ten or twenty generations. Poor they are, for though the soil is rich productive methods of agriculture are primitive in the extreme, and they drag but a bare subsistence from the soil.

One Chinese village is much like another. This one is surrounded by weird stone bluffs. A few *li* away are the Yao mountains where the Aborigines live. Round the village runs a little stream which yet supplies its quota of rafts to those which ultimately float across the Tung Ting Lake and down the Yangtze. The plan of a Chinese village is truly a Chinese puzzle. Somebody's pigstye is exactly opposite somebody else's front door. Narrow lanes run between the blind walls of windowless houses, all so exactly alike that to find one's way anywhere is a feat indeed. There is the usual street with a few shops close to the usual street with a few inns, but the real business of life, the serious buying and selling, is reserved for the fair or market held every three days.

They had never seen a foreigner, and one almost dreaded the first visit. The dogs gave one the customary howling welcome, but the women were quite different from usual. They took no interest in one's clothes, one's age, or one's appearance. One of the first things they said was "We are sinners, you have come to help us. Thank you for coming." And one wondered why in the eleven years we had been going about in various places, none of them had ever before said "Thank you for coming." When at last we had a chance to sit down and talk about it all, they had some wonderful stories to tell. One woman had been on the point of becoming a vegetarian, had paid her dollar, and in Hsia Kwan a dollar is a dollar, and then the preachers came. Like Lydia of old, the Lord opened her heart, and she believed. Her husband and other members of the family also believe. One after another they came with stories like the Acts of the Apostles. They had

wonderful instances of healing through prayer. It was nothing uncommon for some outsider to stop us in the street, and ask us to come and pray over someone who was ill. The Christians turned to God in difficulties of every kind as naturally as a child turns to its mother.

The results of the preaching work have to be conserved. It is done in this way. When the Band feels that its work in a place is done, a list of names is handed to the missionary in charge of the main station. He arranges for the new Christians to have further teaching and testing. They are first put on trial, and later prepared for baptism in accordance with the custom of that church. Suppose such a case as this, one which actually exists in our own district at present. Around one of our out-stations seven subsidiary outstations have sprung up in different directions. They are in a radius of from ten to twenty-five *li*, which means that the men can easily walk in to service on Sundays. But what about the women? Many of them too believe, they have given up their idols, watched their once beloved Kwan-yins go up in flames with perfect equanimity, but how is their future to be guaranteed? Is it likely that without any opportunity for worship, without further instruction these women will not relapse? If they relapse, the children will be more devout idolaters than their parents were, and will the husbands stand firm? In this particular instance we hope to deal with the problem as follows. Let one of the women missionaries from the main station move out to the central outstation with her Biblewomen in training. Let them live there for two or three months, the longer the better. Let the Biblewomen be scattered amongst the villages for a week at a time, coming back in between for spells of study and teaching. Special arrangements could be made for a little service in each place on Sunday, till the women have got so accustomed to a Christian Sunday that in the future they will insist on their own or somebody else's husband taking such a service each week. That is our plan, it remains to be seen how it will work out.

We seem to be faced with two great problems in women's work, first, how to teach the women who are or ought to be Christians; and secondly, how to reach the mass of non-Christian women. With regard to the first it would be interesting to know whether any Church feels that it is dealing adequately with this problem in its main stations and its outstations. And yet we all realise the intense importance of winning the whole family, the unit in China, to the Christian faith. The attitude of some of the churches on this matter is distinctly unscriptural. We are told that "no man may deliver his brother," yet there is a prevalent idea that any man can save his wife by being in the church himself. One missionary said "The women could learn nothing in any case, so we just baptise them when their husbands come in." Another church in a large capital city provided four foreign women whose whole time

was given up to running a girls' middle and normal school of forty-six girls, (a most useful institution). For its women's work consisting of a women's school with one or two Biblewomen in training, as well as twenty other scholars, teaching and instructing the Christian women, preaching and visiting the heathen, one lady of sixty was considered sufficient, or at least she was the only person provided to do the work. About twelve years ago we happened to stay over Sunday at an out-station of another Mission. Things were not very far on then, but there were some Christians and many heathen. Among the former were two women who could repeat the Lord's Prayer, and who knew a very little of Christian doctrine. After ten years by accident we spent a second Sunday there. The work had obviously grown much; there were many more Christian men, our two lady friends were still there, the only women Christians. We could not discover that their knowledge had grown considerably, but they were hardly to blame for that. The Preacher's wife herself was absolutely ignorant and unbaptised. To answer the charge that Chinese women cannot learn anything, one may mention that we had with us on that visit five Christian women who ten years previously were uninstructed heathen women, but who had with us been attending a Conference of our church, and who had been able to speak intelligently at mixed meetings on matters regarding our church life and work. That was because they happened to belong to one of our stations where for years it had been possible to make adequate arrangements for all branches of women's work. But such is no more the rule in our mission than in others. Speaking of some of our own outstations one of our men remarked, "The Christian women are nothing more than baptised heathen."

One difficulty is undoubtedly the girls' schools. I don't want to "wave the Red Rag" when I say so, but we all know it. These schools are a regular octopus, they stretch out their long tentacles and drag you in whether you will or not. You know how we began them in the early days when we could find no teachers. The elderly gentleman who slept so many hours a day in the teacher's desk supplied the place of one, while the scholars decorated the walls with "students' handwork" so that they had to be white-washed every term. Then you had to hold their little grubby fingers and teach them to write 1 2 3. Now-a-days when we have these smart young ladies from other places who set the fashions in skirts and sleeves for all the ladies of the town, they still want you. Now it is to teach English or chemistry or the organ. How we rejoice to see our scholars growing up; they are the cleanest, nicest-looking girls in the town. If they are not how does it happen that all the boys' schools should have business at our end of the town just as we are going to church each Sunday? And then how one rejoices when those sheafs of exam results come in. It is good to reflect that we

are training the mothers of the future. Only there are mothers in the present.

Then there is the larger and more difficult problem of preaching the Gospel to the unevangelised mass of women in city, town, and country. To meet this could nothing be done in a large way, something outside the ordinary work of the churches, for it is manifestly impossible for them to meet this need. Could something be done on the lines of the Biola Bands with some modification making them more suitable for women's work? There seems to be so much money for every kind of good works, camps, conferences, social work, and so little for the simple preaching of the Gospel. There are so many missionaries, but a missionary is no longer a preacher of the Gospel. We come out expecting to preach the Gospel, but so many other activities claim us. That matters little if we can provide capable Chinese helpers to do the preaching, as they do it much better than we do.

To sum up our needs they seem to be: (1) More foreign women for ordinary evangelistic and church work apart from institutions. (2) More native Biblewomen. These are difficult to get, suitable women are rare, married women have home ties, single women do not exist, widows are our great hope. (3) More trained wives of workers. We must recognise how useful these young women can be, and see to it that our workers' wives are fitted to be helpers in the work. One church refuses to grant certificates to students from its training colleges unless the wives are Christians, and can read their Bibles.

We are faced with great problems to which we can see no solution. But one remembers a few years ago what a burden were those unevangelised souls in that good South land with its walled cities and teeming villages, and then came the Biola Bands to solve the problem. For the women's problem there is a solution. He who is almighty will find a way even for them.

### On the Death of a Christian

(This poem was written to commemorate the death of Loh Phooz of Zak-dauing who died in our Mission-hospital shortly after her baptism. Her last words were exactly as here given.)

A woman, you, straight, strong and simple, true  
 To all the country-virtues you have known.  
 Into your face the honest sun has shown.  
 The earth has taught your hands what women do.  
 But now all this is ended and for you  
 Has come the moment when you stand alone—  
 Forgetting the chance form in which it's grown,

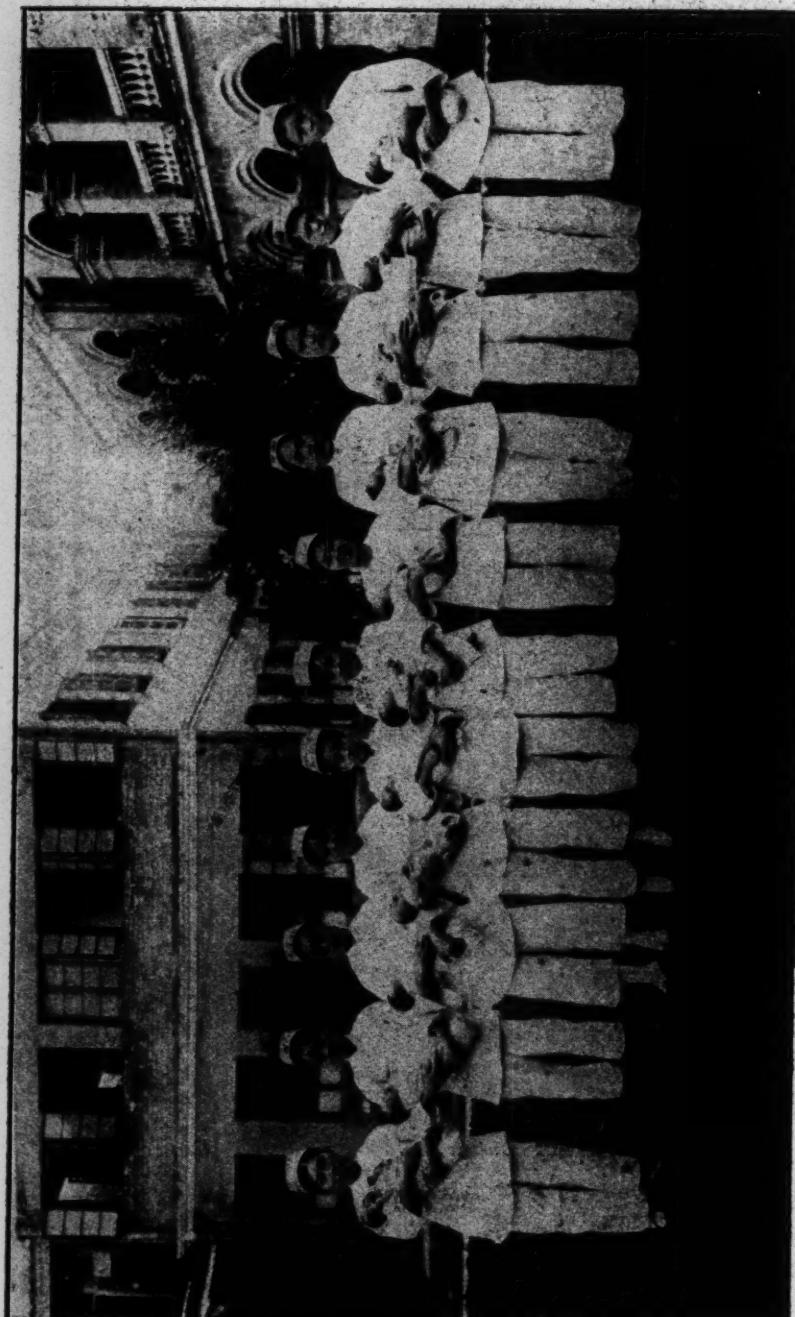


MODERN VOCATIONS IN CHINA—PHOTOGRAPHY.  
Class in Photography, Kodak Company, learning to use various cameras.

MODERN VOCATIONS IN CHINA—NURSING.

DAVID GREGG HOSPITAL, CANTON.

Eleven of sixteen babies under two weeks' old in the hospital.



Your soul starts forth unhampered, brave and new.  
Your mother would detain you, stands and calls  
    Your name. "Child, do you hear me?" "No," you say.  
Your husband speaks. His voice unheeded falls,  
    As if you heard strange music, far away.  
"The Christ—and do you know the Christ?" With slow,  
Glad emphasis you breathe, "The Christ I know."

LOUISE S. HAMMOND.

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## Obituary

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### F. W. Baller

IN the death of Frederick William Baller, who passed away peacefully at the China Inland Mission on August 12, 1922, after nearly forty-nine years of service in China, every student of the Chinese language has been bereaved; for who has not been under obligation to him as a Chinese scholar and author? In his "Primer," with its companion volume, "An Idiom a Lesson," his "Sacred Edict," his "Dictionary" and his "Vocabulary of the New Testament," the fruit of much patient toil, he has shared his knowledge with all and made easier the path of every learner. Twenty-two years ago, his scholarship was recognised by his appointment as a member of the Revision Committee on the Mandarin Bible, and in acknowledgment of the value of the service rendered he was in 1915 made a Life Governor of the British and Foreign Bible Society, and later a Vice-President of the National Bible Society of Scotland and a Life Member of the American Bible Society.

One of the first students to enter the Institute established in London by the late Dr. Grattan Guinness for the training of missionaries, he arrived in China before he had reached the age of twenty-one years, and from the first gave himself diligently to the study of the Chinese language, combined with contact with the people and personal effort for their salvation. He travelled widely in China, visiting at least nine provinces during his first ten years residence in the country, when pioneer journeys involved much privation and peril. Ever a ready speaker in English, he was surpassed by few as a speaker of Chinese. As a man, he had a great capacity for friendship, and there was a charm about his personality which, together with the sterling qualities of his mind and heart, endeared him to a wide circle. As a Christian missionary, he was earnest, purposeful, sincere, humble, loyal to principle

and unflinching in his devotion to Christ. He left the following declaration of his faith:—

"I pass from this world in the following belief:—That Jehovah, God of Israel, in the Trinity of His Sacred Person, Father, Son, and Holy Ghost, is the only living and true God; and that all gods outside Him, called by whatsoever name, are false. That Jesus Christ is true God, true Man, and that He came from Heaven and suffered on the cross, offering Himself as an all-sufficient Sacrifice for sin. That I trust in His precious blood, to the complete exclusion of all else, for pardon, holiness and Heaven. That the Old and New Testament Scriptures are the very Word of God, fully inspired and worthy of our utmost confidence. This I have proved in regard to things temporal and things spiritual. And finally I desire to testify to the goodness and faithfulness of God, Whose Word I have proved true and Who is abundantly worthy to be trusted." (Signed) F. W. BALLER.

JAMES STARK.

## Our Book Table

**"TRANSLATIONS FROM THE CHINESE."** By CHRISTOPHER MORLEY. George H. Doran Company, New York, 1922. Octavo.

This is an altogether delightful and artistic and human little book. And it in no way misrepresents China, in the quasi-oriental manner of the day, for the simple reason that in spite of his title Mr. Morley is not talking about China at all. This book consists of pithy and affectionate comments in free-verse on folks and facts in the United States, put into the mouth of an imaginary and very sympathetic outsider whom it amuses Mr. Morley to dub a Chinese Mandarin. We should be glad if all Chinese regarded our American idiosyncrasies with so much kindness and whimsical toleration. And I wonder if this slim book, which takes itself so lightly, might not somehow contain valuable suggestions to American missionaries in courtesy and respect towards the national genius of China.

LOUISE S. HAMMOND.

**CHINESE METTLE.** Written and Illustrated by E. G. KEMP, F.R.S.G.S. Published by Hodder and Stoughton, Ltd., London, and George H. Doran Company, New York. G. \$2.00.

This book is decidedly disappointing. The excellence of the illustrations and the high praise contained in the Foreword by H. E. Alfred Sze lead one to expect an especially valuable and entirely trustworthy addition to the rapidly growing body of literature on China. But the careful reader finds such errors of fact and such careless English that he is led to wonder whether Alfred Sze really read the book before writing the Prologue.

In the first place the title is a misnomer. It leads one to expect a treatise on Chinese psychology or Chinese character, whereas most of the book is an account of travels in China taken by the authoress and her niece, together with descriptions of scenery and details of the experiences of travel. The title of the book would be appropriate as the heading of the ninth chapter but it is not appropriate to the book as a whole.

As to the trustworthiness of the book: it states that Hangchow now has a population estimated at 35,000, a statement comparable in accuracy with that of Marco Polo that Hangchow was said to have 12,000 bridges. As the latter number requires to be divided by about 20 so the former number requires to be multiplied by about 20.

Of Shanghai native city it is said to be "surrounded by its three and a half mile wall of which the gates are still shut at night." Was the journey really taken ten years ago or more? Seemingly not, for in chapter seven we find 1918 spoken of as "two years ago." It is of Shanghai also that it is said "It is not safe to venture into the old city unaccompanied," which may possibly have been true for some few days sometime during the present century, but certainly has not been true for fifteen years.

The map at the back of the book contains the legend, "There is no standardized spelling of Chinese names." While fully appreciating that fact one can hardly be blamed for objecting when he finds the well known spelling *Soochow* in the midst of Szechuan province!

Some anti-American bias could be forgiven but when we come on the assertion "In one American school the boys are fined if heard speaking Chinese, and are not taught to read Chinese; in many there is no teaching of Chinese classics," we are apt to class the statement with the one where we are assured that Miss Kemp went from Changsha *up* the Siang Kiang to the Yangtse.

A few instances like the above (and more could be given) lead the reader to wonder whether the book is to be trusted at all when it speaks of the less known parts of the country.

As to the language of the book: For some of the errors, such as *moral* for *morale* on p. 160, and making the founder of Yale in China to be *Dr. Gaze*, the proof reader may be responsible. But surely it would not be correct to blame him for such strange English as: The Institute has proved a great *draw* for people of all classes." . . . "A pleasant hefty-looking woman undertook to do the job to our satisfaction." . . . "Every one mistrusts what they do not understand." . . . "It is usual for bamboos to grow thirty inches in a month: this is their average hight." etc., etc. In fact the last chapter is so bad that the rubber stamp "dictated but not read" would seem not out of place.

Why will people not take pains to verify their facts and to write with such care as to avoid glaring solecisms? Evidently Miss Kemp had a most interesting journey and she writes with sympathy of mission work in many places. Her book should have been a valuable one for she writes interestingly of out-of-the-way places, and with appreciation of the people she met. If her book had been written in clear and correct English and had been absolutely accurate as to facts it might have been a real help to an understanding of China as well as a stimulus to others to come and see for themselves some of the myriad marvels of this wonderful country.

J. W. C.

and unflinching in his devotion to Christ. He left the following declaration of his faith:—

"I pass from this world in the following belief:—That Jehovah, God of Israel, in the Trinity of His Sacred Person, Father, Son, and Holy Ghost, is the only living and true God; and that all gods outside Him, called by whatsoever name, are false. That Jesus Christ is true God, true Man; and that He came from Heaven and suffered on the cross, offering Himself as an all-sufficient Sacrifice for sin. That I trust in His precious blood, to the complete exclusion of all else, for pardon, holiness and Heaven. That the Old and New Testament Scriptures are the very Word of God; fully inspired and worthy of our utmost confidence. This I have proved in regard to things temporal and things spiritual. And finally I desire to testify to the goodness and faithfulness of God, Whose Word I have proved true and Who is abundantly worthy to be trusted." (Signed) F. W. BALLER.

JAMES STARK.

## Our Book Table

**"TRANSLATIONS FROM THE CHINESE."** By CHRISTOPHER MORLEY. George H. Doran Company, New York, 1922. Octavo.

This is an altogether delightful and artistic and human little book. And it in no way misrepresents China, in the quasi-oriental manner of the day, for the simple reason that in spite of his title Mr. Morley is not talking about China at all. This book consists of pithy and affectionate comments in free-verse on folks and facts in the United States, put into the mouth of an imaginary and very sympathetic outsider whom it amuses Mr. Morley to dub a Chinese Mandarin. We should be glad if all Chinese regarded our American idiosyncrasies with so much kindness and whimsical toleration. And I wonder if this slim book, which takes itself so lightly, might not somehow contain valuable suggestions to American missionaries in courtesy and respect towards the national genius of China.

LOUISE S. HAMMOND.

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J. W. C.

**THE CHINESE DRAGON.** By L. NEWTON HAYES. *Commercial Press, Shanghai, Mex.* \$1.20.

This excellent summary of ancient and current ideas of the Dragon in China shows what a busy missionary can do in the way of study and enlightenment for himself and others. The significance of the dragon in China and to some extent its parallel place in other lands and mythologies are clearly shown. It is hinted that this dragon idea is due to the persistence in memory of some antediluvian master. In contrast to the Western conception of the dragon as an altogether fearsome creature only worthy of destruction the dragon in China is shown to be beneficent in character and considered worthy of reverence and worship. The book, consisting of nine chapters and forty pages, also contains twenty-eight illustrations graphically showing how the dragon is worked into the warp and woof of the art and thought of China. This is a most excellent book to send home as a Christmas present. It reveals the benign aspects of an ancient superstition and will help in understanding China. Other young missionaries might well take up some other aspect of Chinese life and thought and work it out in a similar way.

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**"YARNS ON HEROES OF THE DEEP."** By BASIL MATHEWS and A. E. SOUTHON. 64 pages. *United Council for Missionary Education. London, S.W.I.* 1/-.

The name of Basil Mathews will arrest the discerning. Is it not a guarantee of literary excellence especially in the realm of Missions and of Missionary Yarns?

This booklet, the eighth and latest, of the "Yarns" Series is pre-eminently a book for boys and for all who love great stories of adventure greatly told. These seven "Yarns" including Grenfell, Gardiner, Livingstone, etc., are strong, human stories. Their appeal is skilfully designed to reach beyond the eye or ear into the heart. Yet there is nothing "pious" or namby pamby about these stories, one great merit of which is that they are true.

Would some master writer of Chinese turn these matchless sea stories into vivid Mandarin? Countless boys in China, within and without the Church, would give their "utmost for the Highest" could they but hear these stirring calls!

L.

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**THE CHRISTIAN REVOLUTION.** By HENRY T. HODGKIN, M.A., M.B. Cantab. Published by the Association Press, National Committee of the Y.M.C.A. of China, Shanghai. Pp. 263. Published in China by special arrangements with the Swarthmore Press, London.

Style has been defined as "the impress of personality upon the written word" and readers who know the author will find in this book the same winning appeal for a closer following of the One whom we call Lord and Master which was Dr. Hodgkin's message last year, in his lectures to students and in the National Christian Conference. The book is the closing one in a series of the same name and pre-supposes the background of earlier volumes, among them "Lay Religion" by the same author.

We are brought face to face with the problem of the world out-of-joint but left hopeful and inspired to help to set it right by "The Way"

of Jesus. "The object of this book is to lead men to think rather than to supply an answer to every difficulty" (p. 107) which was also the way of Jesus with the disciples.

The book is divided into two parts, the first dealing with Principles, the second with Application to home, school, church, industry, and international relations. A very detailed outline of Contents is a helpful feature. Outline headings also help to keep the main argument clear and will assist the Chinese student readers who were definitely in the author's mind. Dr. Hodgkin's recent contact with the problems of the Christian Church in China makes the book one which will be helpful to all who are trying to find the Christian way of solving the problems. The Appendix contains the findings of the forum on social and industrial questions at the Peking Student Conference.

The book is full of inspiring sentences and thought provoking paragraphs. Do we desire to understand the way of Jesus? "Loving human personalities linked in friendship, spending themselves on others, united in creative enterprises—there is no other way by which God can so fully enter and possess His world" (p. 75) "And . . . can we not, must we not, join forces, granting each to the other full liberty to hold and express his deepest convictions, but so united that the forces of reaction, antagonism, private-mindedness, stubborn resistance to all change may be overcome through love and love alone?" p. 255. The book has a message to which we should give heed.

M. L. T.

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WHAT THE CHURCHES STAND FOR. *Lectures by E. G. SELWYN, C. F. ROGERS, A. E. GARVIE, C. RYDER SMITH, EDWARD GRUBB, P. F. THOMSON, D. C. MACGREGOR.*  
112 pages. Oxford University Press. Mex. \$1.25.

We commend this book to all who are working for Church union. In the winter of 1921-1922 a course of seven lectures was arranged at Blackheath, London. They were given by recognised church leaders—two Anglicans, a Congregationalist, a Baptist, a Friend, a Methodist, and a Presbyterian. Each lecturer states just for what his Church stands, where the emphasis falls, on what in his judgment his Church must insist on conserving in any wider union that may be brought about. Debatable points are brought right out into the light of day. The situation briefly is as follows:—The Anglican stands for the Catholic faith and lays the greatest emphasis on the historic episcopate. Congregationalism it is claimed is built up on a trinitarian faith for without the reality of the presence of Christ, and the operation of His Spirit, as the source and security of the continuity of the Church, it has no meaning. Each congregation claims right of authoritative action because it is a local manifestation of the universal Church. The Baptist agrees with the Congregationalist but stresses the symbolism of baptism as a fellowship in the death, burial and resurrection of Christ. The Methodist claims that since John Wesley's death in 1791 Methodism has not had a single serious doctrinal controversy; but, as it were naturally, has confessed the common Christian creed. Emphasis is laid on the Christian life as living experience; and on the Church as being a connexional brotherhood, which can adapt itself to changing conditions. The Society of Friends has little use for organization; holds to the evangelical faith

and lays great emphasis on the authority of the Inner Light. The Presbyterian stands for the evangelical faith, and for a church system which is a great unity, in which every man may have his place; where "from the broad basis of the believing people, the sap rises through Sessions, Presbyteries and Synods to the Assembly; and thence descends diffused knowledge, influence and organic union, through the whole system." The impression left on one's mind after reading these lectures is that Presbyterians, Congregationalists, Baptists and perhaps Methodists, should without insuperable difficulty be able to reach a common understanding. They should be able to find a basis for union which would secure the benefits of each system in one great Church. The possibility of union of these Churches with the Anglican Church would appear very remote, since the Anglican demands absolute acceptance of the historic episcopate and the reordination of all ministers as a pre-requisite of intercommunion; while Free Churchmen are convinced that "Christ Himself has made our congregations churches, as manifestations of the universal Church, and has given these churches a ministry and sacraments which he accepts, approves and blesses." There would seem to be a dead block here; but it is sometimes seen that when seriously minded young people begin in a sympathetic manner to compare their differences, they are really on their way to a happy marriage.

C. G. S.

"SOCIAL WORK IN THE CHURCHES." By ARTHUR E. HOLT. Published by the Pilgrim Press, Boston and Chicago. Price 60 cents gold. 131 pages.

Prepared for the Educational Committee of the Commission on the Church and Social Service of the Federal Council of Churches of Christ in America.

"Social Work in the Churches" is in two parts. Part I in nine chapters takes up a study of Principles and Methods which should guide the church in undertaking social activity. The right emphasis is given us in the first chapter when the author says, "The power of a religious community to project a social influence is dependent on the intensity of its experience of God. The church has influenced society most when it has been most preoccupied with the vital experience of God." Throughout the author urges the subordination of organization to the spirit and purpose of Christianity. One is faced with the unique opportunities before the Church in its relation to free society, the home, men in their occupations and the immediate geographical community.

Part II is filled with practical suggestions, actual programs and policies of churches which are carrying on social work of various types and among special groups. This concrete material will be especially helpful both in the homelands as well as here in China for those who care to study actual instances of plans and results. While robbing no church or group of the privilege of formulating its own program we are given "ready-to-wear social garments."

Altogether we consider this a stimulating and suggestive study with right emphases.

E. H. MUNSON.

CHRISTIANITY AND CIVILIZATION. Only in English, by Prof. J. W. WILLIAMS, Yale College, Changsha, Hunan. Published by the Association Press, National Committee, Y. M. C. A. of China, 20 Museum Road, Shanghai. Price 80 cents Mex. per copy. 167 pages.

This is a study of the influence of Christianity on civilization prepared especially for Chinese students with a knowledge of English. It is an excellent presentation showing the influence of Christianity on all reform movements from the time of Christ down to the present and includes treatment of such subjects as the development of hospitals, education, prison reform, abolition of slavery, temperance movement, social settlement work, charity, and the influence of Christianity on modern business and the home. The facts are presented in a simple and very helpful manner. One could wish that a bit more space had been given to the place which Abraham Lincoln had in the abolition of slavery in America. It is a bit unfortunate that such an excellent textbook for Chinese students has so many typographical errors.

We trust that this textbook will have wide use in the schools of China. It will contribute more than many so-called standard textbooks on religious and church history in helping the student to see how the great reforms that have come in the West are the result of Christian teaching.

E. H. MUNSON.

THE OTHER SIDE OF EVOLUTION. Its Effects and Fallacies. By Rev. ALEXANDER PATTERSON. With introduction by George Frederick Wright, D.D., LL.D., F.G.S.A., of Oberlin College. The Bible Institute Colportage Association, Chicago. 153 pages. Price 50 cents.

Any one who will read with open mind this book along with "Q. E. D." by George McCrady, "The Collapse of Evolution" by Prof. L. T. Townsend, "Evolution, An Investigation and a Criticism," by Th. Groebner, and other like publications will begin to see that there is another side to evolution. The scientists, who do not agree among themselves, would be pleased if the public should accept without question their conclusions regarding the evolutionary hypothesis with all of its corollaries, but the common folks are going to do their own thinking. And such mentally-provoking addresses as those of Mr. W. J. Bryan (note also his recent book, "In His Image") and such books as those noted above are helping the jury, i.e., the common people, to think. The theory of gravitation, which is often cited as a parallel case, has no moral implications or applications, and does not affect to any appreciable degree one's philosophy of life. But evolution does. Evolution is endeavoring to lay its hands upon all departments of the universe and of the life therein, including Ethics and Religion, and the jury are going to hear and sift all the evidence before they decide. "The Other Side of Evolution" shows three things: (1) evolution is not a universally accepted theory among scientists and scholars; (2) not a single case of evolution by transmutation of species has been discovered; (3) no law or force by which such changes could take place has been discovered. And to prove these propositions the scientists themselves are called upon to testify. Prof. Whitney of Yale University says, "We cannot think the theory yet converted into scientific fact, and those are perhaps the worst foes to its success who are over hasty to take it and use it as a

proved fact." Sir J. William Dawson, the great Geologist of Canada, said, "It (evolution) is one of the strangest phenomena of humanity. It is utterly destitute of proof." Having quoted an American and a Canadian, we select one more testimony out of many, from a Britisher, Dr. Etheridge, Examiner of the British Museum, who said to Dr. Geo. E. Post in answer to a question, "In all this great museum there is not a particle of evidence of the transmutation of species. This museum is full of proofs of the utter fallacy of these views." In addition to numberless quotations from scholars and scientists, the book goes on to show as Prof. Wright says in the introduction, that "evolution is one-tenth bad science and nine-tenths bad philosophy."

P. F. P.

**THE SCIENCE OF BIBLICAL INTERPRETATION.** *Translated and adopted from the Biblical Hermeneutics of Rev. MILTON S. TERRY, LL.D., S.T.D., by Rev. CHANG YUNG HSUIN, A.B., Professor of Comparative Religion and Biblical Interpretation in the Nanking Theological Seminary. On sale at the Book Store of the Nanking Theological Seminary, Nanking. Price fifty cents.*

How can we interpret rightly the word of God? This has been the question constantly asked by our Christian brethren who have been profoundly moved by the power of the Bible, but are afraid of misinterpreting it. Deeply touched by this common feeling Rev. Chang Yung Hsuin, late Professor of the Nanking Theological Seminary, undertook the supremely hard task of taking the most admirable work of Dr. Milton S. Terry, late Professor of the Garrett Institute, as his basis, setting forth all the principles of interpretation in a decisively scholarly and comprehensive way.

In the author's own preface it is stated that the bare enunciation of principles, with brief references to texts in which they are exemplified, is too dry and taxing to the mind to develop a taste for exegetical study. His plan is rather to familiarize the student with correct methods by means of continuous exercise in the actual work of exegesis. This inductive method is the characteristic of his work, and the reason why Mr. Chang was so eager to finish translating it, in spite of his declining health.

Mr. Chang was a man of rare talent and Christian character. Upon his graduation from the University of Nanking he was called to teach in the Nanking Theological Seminary, in which he served most faithfully until the last moments of his life. In 1919 he was chosen to participate in the Methodist Centenary Celebration held at Columbus, Ohio. Upon his way back home he took the opportunity to stay for several months at Evanston, Ill., where his friend, Dr. Terry, whom he had never met, once lived. His association with the author afforded him more inspiration, and he came back to China with a determination to complete the translation of Dr. Terry's work. In his book our attention is called to these few words, "The Special and Applied Science of Biblical Interpretation which covering two-thirds of the original volume, treats the most difficult and enigmatical sections of the Scriptures, is now in preparation." But, alas, his preparation had brought him to the River of Death. He worked continuously until May 14th, 12 p.m., 1922, and died of heart failure in the morning following. His books came off

press a few days after his Memorial Service. He did not live to see the appearance of his books, but we shall surely see their wide circulation all over the land.

J. W. SHEN.

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**DEMONISM VERIFIED AND ANALYZED.** By Rev. HUGH W. WHITE, D.D., *Yencheng, Kiangsu. Presbyterian Mission Press, Shanghai, and for sale by the Author, and at the Mission Book Co., Shanghai. Price, Mex. \$2.20 plus postage.*

This is a study of Demon Possession at first hand from both the scientific and the scriptural standpoints. The object of the book, as Dr. White points out, is "to prove the Scriptures by the facts and not to prove the facts by the Scriptures." Three hundred and four cases were observed on his own field (an unusual number, certainly, for one missionary), sixty-four were reported by other missionaries, to say nothing of "hundreds of cases incidentally referred to."

Whether or not all will agree with Dr. White's conclusions, he has certainly laid the missionary body under obligations for such a pains-taking study of the problem, the accumulation of such a large amount of valuable material and his critical analysis of the same. The book is much more satisfactory than the work of Dr. Nevius, published a number of years ago, as Dr. Nevius was able to report but a few cases which had come under his personal observation, nearly all having been reported to him by what he believed to be reliable Chinese.

We can heartily commend the book to the careful consideration of all who are interested in this perplexing subject as it is the most complete exposition that we have yet seen.

G. F.

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**五旬節會鑑.** Paper cover 22 pages. 8"×4½". Easy Wenli. Published by *Lutheran Union Theological Seminary, Shekow, Hupeh. Price unshewn.*

This unpretentious booklet by a Minister in the Finnish Missionary Society deserves a wider circulation than it is likely to receive. It treats of the origin, organisation, doctrine, and development of several of the lesser known branches of the Christian Church, including the Seventh Day Adventists. The style is clear, concise and critical. Inasmuch as several of these "smaller denominations"—Pentecostal and others—are working in China it is of real service to the Church, and especially to its preachers, to have this brief, but historical and scholarly, exposition of the tenets of these various faiths.

L.

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**戴氏遺範 (LIFE OF HUDSON TAYLOR).** Mandarin. 332 pages 8"×5". Paper covers. C. I. M. 10 cents.

The Chinese Church and especially the C. I. M. is to be congratulated upon this admirable record of an admirable life. These memoirs of a great modern apostle will stir many hearts in China as they have stirred hearts in all the continents. The book is substantial, a condensation of the recent standard English biography. Written in excellent Mandarin and abounding in colloquial expressions it reads as an original work and has none of the "woodenness" of a mere translation. A portrait of Mr. Taylor serves as a frontispiece and the volume is closed by two useful

pages of C. I. M. statistics. The book is full of instruction and inspiration to Mission workers of every type, but especially to evangelists, and should have a great circulation as the C. I. M. has published it at the extraordinary price of merely ten cents. A dollar or two spent on these volumes would provide one with an armful of precious Xmas gifts. *Verbum sap.*

L.

**CHINA, THE UNITED STATES, AND THE ANGLO-JAPANESE ALLIANCE.** By G. ZAY WOOD, formerly editor of "The Far Eastern Republic," President of The Chinese Political Science Association, Curtis Fellow in International Law and Diplomacy, Columbia University, etc. Fleming H. Revell Co. Price \$2.00 net.

This is Mr. G. Zay Wood's most recent publication on international politics, containing a clear analysis of the Anglo-Japanese Alliance, an adequate statement of the historical development of the alliance, a keen criticism of its articles, and an array of reasons against it. While it is published for giving information to the general reader on a question of vital international importance, it shows itself to be the work of a scholar, stating facts clearly and maintaining the attitude of frankness of a contemporary historian. The first four chapters deal with the history of the Anglo-Japanese Alliance and the next three chapters give overwhelming reasons which the United States and China have against it. The appendices of the book are very illuminating. While the book, though published only last year, is a little out of date as since the Washington Conference people are no longer bothered by the "useless alliance," it is still of very great value to those who want to know contemporary political developments in the world. The book can easily be read within the small limit of five hours as it contains only one hundred and seventy-six pages.

T. C. CHAO.

## Correspondence

### A QUESTION OF EXEGESIS.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—I see that in the last issue of the RECORDER Bishop Norris takes me to task for saying that the quotation "men seek God if haply they may find him" is a misquotation of the scripture "that they should seek God if haply they might feel after him and find him." My point was that the "if haply" refers to the "feeling" after God but that if a man does feel after God he will

certainly find him. Bishop Norris tells me that "the Greek shows this to be impossible." Now, Sir, I am perfectly willing to take a lesson in Greek grammar from Bishop Norris but in this case I still presume to differ from him. The Bishop contends that "whatever uncertainty attaches to the 'if haply' attaches therefore to both verbs." Even if we admit that the verbal form of the Greek is as the Bishop asserts it does not follow that any uncertainty attaches to the second verb except as it is conditioned on the first. Uncertainty attaches to the "find-

ing" because it is uncertain whether the man will "feel" after God. If he seeks he will certainly find.

I dislike the Bishop's exegesis at least as much as he dislikes mine. St. Paul was telling the Athenians that God had set men in this world and determined the bounds of their habitations "that they might seek God." That the heavens above should declare His greatness and the fruitful earth testify to them of His goodness. If, beholding the things that are seen, man should stretch out his hands "feeling" after God then he should surely find Him for "He is not far from any one of us" That is the gospel. The Kingdom of Heaven is at hand. God is stretching out his hands to men and the man who feels after him will find him. Now comes Bishop Norris and says "No 'if haply' he feels after God then 'haply' he may find him and, by implication 'haply' not." There is not much good news in that assertion. And lest we should seek to compare spiritual things with spiritual and find confirmation of our faith that the seeking sinner will find a seeking Saviour in the cognate passage in St. Matt. 7:7, the Bishop says "One cannot force St. Paul's language into line with that of St. Matthew." To my mind no force is needed; the two passages, as is the way of scripture, complement each other.

I am,  
Your sincerely,  
J. D.

ON "THE APPEAL OF THE MODERN MIND TO CHINA."

To the Editor of  
*The Chinese Recorder.*

DEAR SIR:—In looking over the last few numbers of the RECORDER I find in the June number an article

on "The Appeal of the Modern Mind to China," in which the position of the modernist is described at some length. The article is interesting to me, and possibly to some others, as shewing what the modernist professes to believe, and what he has to offer to the Chinese modern mind.

The writer's own beliefs seem to be singularly vague, and the reason is not far to seek, for he claims a "perfect freedom of thought," even so far as to be unfettered by the plain and direct teaching of Scripture. If the modernist in his message makes no more of the Person of Christ and His Resurrection, of personal salvation, and the authority of the Scriptures than is seen in this article, he has little real Gospel to preach, however much he may have of the so-called "Social Gospel." To quote from the article, "Even if it could be proved that the earthly body of Jesus suffered decay, the Modernist would still believe in Him as alive for evermore." But it is clear that the Apostolic teaching is very different from the Modernist's view:—"If Christ hath not been raised, . . . your faith is vain, ye are yet in your sins. Then they also which have fallen asleep in Christ have perished." To the mind of the Apostle Paul, and to all the other Apostles, the truth of the Resurrection was vital; if He had not risen, Christ might in some sense live for evermore, but He would no longer be the Saviour of men. We need not here discuss the wherefore of this fact, but simply state the clear teaching of Scripture on the subject.

Again, the Modernist does not seem to know what the connotation of "salvation" in the Scriptural sense really is. Is it merely "the salvation of souls for heaven"? That in itself would be

a great thing for any sinful and guilty man; but the meaning and purpose of salvation is infinitely greater. Salvation also includes spiritual renewal, living union with Christ, and an energetic co-working with God in all His purposes toward men unto the coming of His glorious Kingdom. What does the Modernist mean when he says, "It is eminently worth while to try to win the world for Christ and thereby to save souls, rather than simply to concentrate solely on personal salvation." By what process can we win the world for Christ without dealing with individual men and women? Personal salvation is the only Scriptural and possible way of influencing the world for Christ.

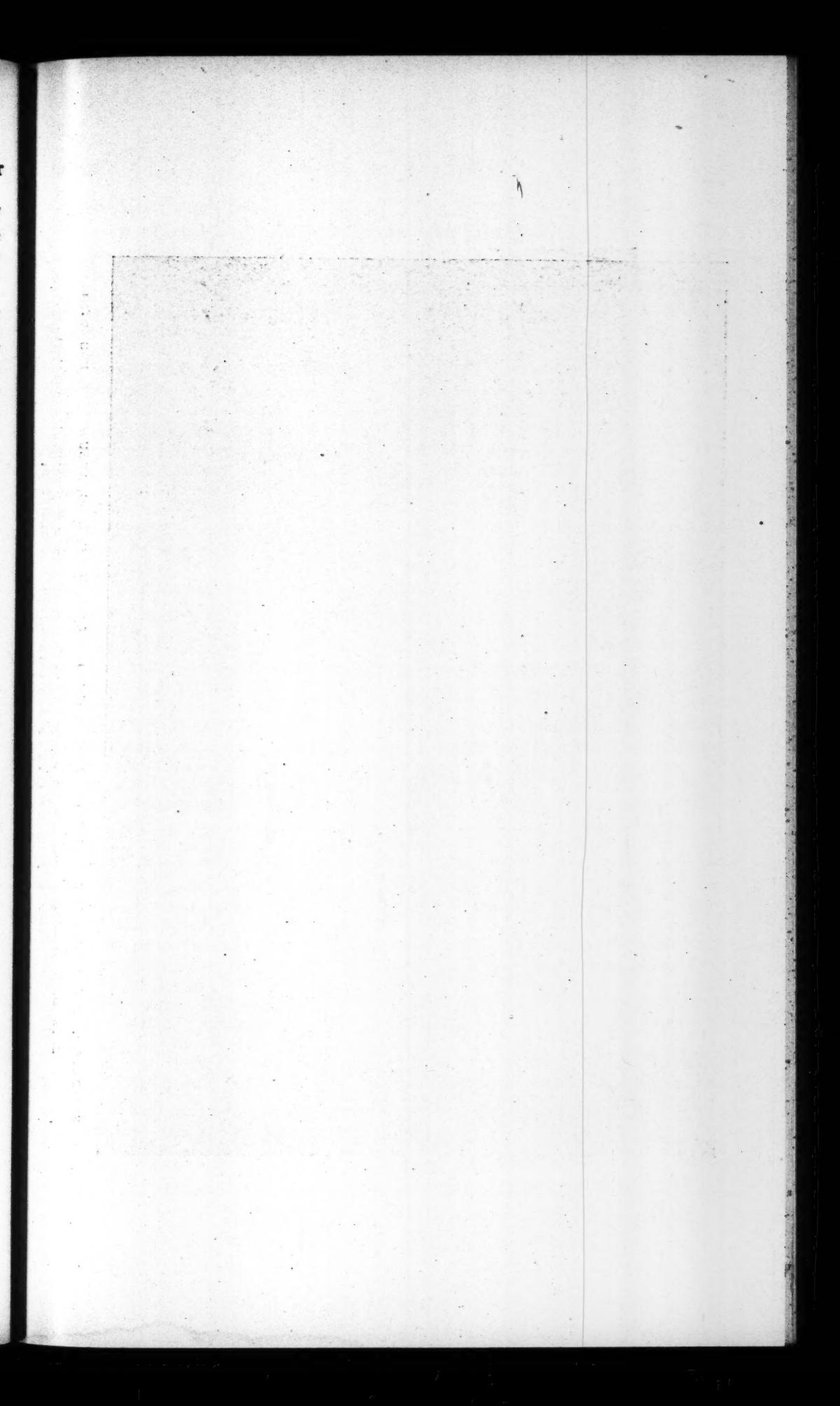
Again, Modernists seem to have a very inadequate idea of what discipleship really means. "They accept Jesus as their Master because He also lived as a man among men, bringing to all men the consciousness of divine sonship whereby we also may be made like Him who was in all points like us." This is only part of the truth. True devotion to Christ, without which there can be no real discipleship, springs from nothing less than a sense of deepest indebtedness to Him, "Who loved me, and gave Himself for me." Any discipleship which rests upon other foundation than this is half-hearted and cannot stand the test of time and fiery trial. And was Christ "in all points like us"? True, He was in all points tempted like as we are, yet He was *without sin*, and He was the Divine Son in a way that cannot be said of any other. He was "*the Only-Begotten of the Father, full of grace and truth.*" Does the Mod-

ernist have the high conception of Christ that is set forth by these who knew Him best and which alone gives Him the honour which is His due?

And what does the Modernist mean by the much vaunted "Social Gospel"? Most of us know of only one Gospel, which is the Gospel of the Kingdom and of the Grace of God. Any other is no Gospel at all. The Modernist lays stress on practical Christianity and calls this the Social Gospel; but the Gospel of the Kingdom embraces all the blessed activities that are involved in love to one's fellow-men, and brings to bear the mightiest motives on the doing of deeds of love great and small. "Inasmuch as ye did it unto one of these . . . ye did it unto Me." Evangelical men and bodies of men have a record of Christlike philanthropic works that Modernists and preachers of the Social Gospel will have a difficulty in surpassing. Prison reforms, labour legislation, slum and rescue work, and the initiation of measures preventive of crime and suffering have been done by men and women who knew nothing of a Social Gospel but who, through the love of Christ and the grace of His Spirit, have sought to be faithful disciples of the Master.

The "Appeal to the Modern Mind" may secure attention and even influence many, but it cannot bring zeal and conviction and love and staying power in the service of Christ, nor the union and communion with Him in which alone is joy and true discipleship.

I am,  
Yours sincerely,  
A. G. SHORROCK.  
Kuling.





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## News for the Missionary

### A GLIMPSE AT PUTO.

Rev. R. F. Fitch, D.D., makes the following interesting observations on a recent trip to Puto:

In the afternoon my entire time was spent in the study of Buddhism, reading about ten books in English and three in Chinese. I did nothing but study this one subject and it was most interesting and profitable. I never worked harder nor rested better. The Buddhist food was monotonous, good to the taste and very nourishing. It consisted of bean curd, vegetable greens, salted peanuts, dried beans, and bamboo shoots with rice each meal. The Island is one of the most romantic places in all this part of China. Some of the temples are magnificent. There are many caves, one of them being a hill split from top to bottom and open to the sea. Into this pilgrims sometimes cast themselves when in despair about life, in order by such an act of devotion to become Buddhas. A priest is let down by a basket and rope into the cave below and the dead body is brought up and cremated and then placed in the Tower of Universal One-ness where the ashes of all priests are put.

The average intelligence and morality among the priests impresses me as being low. The great majority are illiterate. I found few who could write characters. They beg for their food and many are addicted to gambling, though this latter is done away from public observation. While fairly faithful in refraining from a meat diet during their stay on the Island, they often partake of meat when they go elsewhere.

The head of the Goddess of Mercy Cave, where I stayed, was an opium smoker. The priests have no idea of sanitation and during my stay there were many deaths on the Island. In the Hall of Hospitality, where itinerant priests can lodge, they were so closely packed that they had to lie on their sides without stirring all night. On some mornings three or four were carried out dead. There was no ventilation and the air was terribly foul.

I met some priests who impressed me as being deeply sincere and scholarly. There is a considerable number among the laity who are students of Buddhism. Buddhism is being restated and some fine lecturers are being developed who are going about the country and lecturing to large and thoughtful crowds. I predict a revival of Buddhism in China. It represents the highest religious philosophy there is in China.

The prevailing higher Buddhism is atheistic in its origin and theistic in its goal, accepting a heaven very similar to our own and the immortality of the soul. Some schools accept an eternal Buddha who is somewhat pantheistic in its nature. According to this latter system there is a divine nature in us all which however is tied to existence by desires that end in self and hence are selfish. When we become freed from all selfish desires we are no longer tied to this present existence and our spirit enters a world of freedom, purity, peace and knowledge. In some systems salvation is self accomplished, in other systems it is effected by Saviours that are not all historical but sometimes creatures of the imagination.

**THE HONAN CHRISTIAN  
ASSOCIATION.**

Since the Honan Christian Association for the Salvation of the Nation was established last autumn, with the aim of proclaiming the truths of Christ, adjusting religion to the new thought movements of the world, and helping to increase the happiness of mankind, its members have greatly increased and have exerted their best to study and discuss the most important national problems. The Association has co-operated with various public bodies in the attempt to realize local self government and to promote the making of provincial constitutions. At present it is organizing a women's aesthetics' club which has for its purpose the promoting of the study of aesthetics through self-support by labor, attempting to put into practice the principle of union of study and labor. It also has established a society for the study of self-government, published a magazine called "the New Self-Government," and co-operated with the Cantonese Christian Association for the Salvation of the Nation which has a publication called "The New Heaven and Earth," thus trying to promote the federation of the provinces and provincial self-government. In the head-quarters of the Association there is a reading room where members of the Association can have meetings and classes for the study of the Christian Religion. Every Sunday afternoon at four o'clock, there are meetings in the Association head-quarters in which members gather together to study the new culture of the world, philosophy of religion, and such problems as evil, pain, and happiness. All this is for the purpose of increasing knowledge. If living in this new world one is not

able to reason clearly and has no power of discrimination, he cannot but be fooled by the false doctrines of religion which may enslave him without his ever knowing the fact. Some of the ignorant folks follow things blindly; some have nothing but superstition; some merely drift without doing anything; some look merely to self-aggrandisement and exploitation; and some even are willing to be degraded by others and to lose their character. Such courses of conduct are very harmful to the future of our country, very detrimental to the future of self-government. The Association is established to help provide an opportunity for free discussion.  
T. C. C.

**ASSOCIATION OF COMMUNITY  
CHURCH WORKERS.**

During the National Christian Conference those interested in Community (Institutional) Church work held several meetings with the purpose of organizing an association of those connected with this type of work. The Association of Community Church Workers is the outcome of these meetings. The Association desires to be of service to the Chinese worker as well as the missionary engaged in this type of work. Consequently it is hoped that the missionaries will see that their Chinese colleagues engaged in Community Church Work become members of the Association.

To meet the clerical expenses of the Executive Committee it is necessary to levy an annual membership fee of one dollar. It is hoped that a large number will sufficiently realize the need of such an association as to be willing to become sustaining members by paying five or more dollars.

The officers of the Association are,—Chairman, Rev. T. C. Bau; Treasurer, J. H. Geldart, Esq., care of Y. M. C. A., Soochow, to whom all membership fees should be sent; Executive Secretary, A. R. Kepler, 61 Range Road, Shanghai, to whom all other matters connected with the Association should be referred.

It is planned to have an East China Conference of Community

Church workers to be held in Shanghai in the early part of December. Commissions are already at work studying the problems of this type of work. The Conference should be most helpful to all interested in Community Church Work. The Conference will be self entertaining. For further particulars address the Executive Secretary. A copy of constitution will be sent on request.

### Gleanings from Correspondence and Exchange.

The Rev. Milton T. Stauffer, recently Editor of the Survey Volume, has accepted the position of Educational Secretary of the Students Volunteer Movement for Foreign Missions. He has started on a long tour of the Colleges.

Sunday, November 26th, or either adjacent Sabbath, is to be observed as BIBLE SUNDAY throughout China. While it is primarily intended for Churches, Schools, Hospitals and Homes, yet plans may well be formulated to have some sort of a Community Meeting or celebration.

An attempt has been made to put hymns into real poetic forms. Mr. T. T. Lew of Peking and Mr. T. C. Chao of Soochow have recently begun, for their own use, to translate into the National Language such deeply religious hymns as Tennyson's "Crossing the Bar" and Mathewson's "O Love that will not let me go."

From the last annual report of the Y. M. C. A. in China enrollment in Bible Study Classes for the year totals 19,256. The year previous was only 12,755. This shows a gain of nearly fifty per cent. The number of groups or

classes was 2,578 as against 755 the year before. This would indicate more extensive and thorough-going study. Some Associations have as their goal the same number of men in Bible Study that they have in their membership.

Mr. N. Gist Gee, for twenty years professor of biology at Soochow University, has been appointed adviser on pre-medical education to the China Medical Board of the Rockefeller Foundation. Mr. Gee arrived in China on the s.s. President Jefferson to take up his new duties.

Mr. Gee will make a study of the teaching of chemistry, physics and biology at colleges in China with special reference to the institutions with which the China Medical Board is co-operating.

Dr. T. T. Lew, Assisted by Prof. R. K. Evans of Peking University and Prof. T. C. Chao of Soochow University, has prepared a course of studies on the "Message to the Church." It is a series of eight lessons with an introduction, a series of questions and a prayer after each section of the original text of the Message. The booklet has been used in several summer conferences and is now in

demand by various organizations. It can be secured from The Association Press, 20 Museum Road, Shanghai, at the price of 15 cents per copy.

Mr. H. F. Lin, graduate of the Peking National University and a member of the Baptist church in Swatow, has recently translated "The Theology of the Social Gospel" by Rauschenbush. After his graduation last year, Mr. Lin made up his mind to help in the translation of Christian literature to meet the intellectual hunger of the people. He teaches in the Huang She Middle School in Swatow and is greatly interested in the production of Christian literature. When he was in Peking as a student he rendered some service to the Life Journal. He translated "The Theology of the Social Gospel" not because he was urged by others to do so but because he realized the need of such a book in China to-day. The book will be published in the near future.

Thirty-two workers with boys from North China met at Peitaiho late in August for a week of Conference on plans for the coming year. The list included many secretaries, several volunteer workers, and two committee men, representing seven Associations. The discussions dealt with this year's plans for the three types of boys with whom the Boys' Divisions is concerned,—viz., apprentices and other working boys, younger boys (12-14) in school, and older boys in school. Lines of Association Boys' work which the group felt required emphasis this year included (among others) a larger use of the Scout program among younger boys; extension into the community through church and school co-operation; further application of the service ideal to all boys' work activities,

so that boys may regard the Y. M. C. A. as something to join in order to give, rather than to get.

From August 7th to September 2nd, 1922, the first Intermission Summer School of Physical and Health Education met at the Y. M. C. A. Conference Grounds, Lily Valley, Kuling. Dr. J. H. Gray was the Dean. This was the result of action taken by the Kuling Medical Missionary Association in July 1921, when the representatives of 17 Missionary Bodies agreed to do their part to make such a School a success. 41 different men from 9 different Missions enrolled and 36 men actually took the School in whole or in part. The rate of \$18 per man per month was charged for food and tuition, and the School ended with a slight balance.

The Staff and subjects studied are as follows:—

Dr. R. N. Atwater, of Yale Changsha—Personal Hygiene; Dr. V. B. Appleton, of the Council on Health Education, Shanghai—Physical Examination of School Children, School Sanitation, Health Habits; Dr. J. H. Gray, of the National Committee, Y. M. C. A., Shanghai—Anatomy and Physiology—First Aid to the Injured and the Practical courses in Marching, Calisthenics and Group Games (assisted by Mr. N. Kaier of Changsha, Mr. W. E. Frantz, of Hankow, and Mr. J. E. Fowler, of Boone University); Mr. W. E. Frantsz, of the Hankow Y. M. C. A.—Swimming, and Mr. J. E. Fowler, Physical Director of Boone University—Major Games. Special lectures were given by Dr. Paul Wakefield, of Boone, and Dr. Brown, of Wuhu.

"The Church Member" (孝友 is a book written by Mr. Peter S. Chuan, former secretary of the China For Christ Movement. The book is divided into three parts, namely (1) The knowledge of the church member, (2) The conduct of the church member, and (3) The determined efforts of the church member. The book is



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written in simple language and is designed to educate the average Christian. Each part of the book is illustrated with a famous picture which is not only attractive but also suggestive. The book deals with its subjects in a practical way and lays great emphasis on church membership, love of truth, men and God and Christ. Subjects such as prayer, Bible study, spiritual culture, revivals, struggles against ignorance, famine relief, democracy, social service, etc., are dealt with simply and yet adequately. The book costs 60 cents and can be read through in an hour or two. Every church member who is too busy to do heavy and continued reading ought to purchase one and read it carefully. The book can be secured from the Mission Book Company, North Szechuen Road, Shanghai.

A Paper that was turned down by The Chinese Christian Advocate and the Great Movement (Southern Methodist Monthly) appears in the True Light of the Canton Baptist denomination, which held the article for eight months before publication. It was written by Prof. S. S. Wang of the Nanking Theological Seminary and has for its title "Breaking Down the Church Aristocracy." The democratic and ethical impulse asserts itself and Mr. Wang seeing the injustice and sin done by some of the pastors of the church could not keep quiet without uncovering some of the ugly places in the Christian church. His method is of course entirely negative and is evidently losing him the sympathy of some of the good Christians of the church. In defining the term "church aristocracy," Mr. Wang says: "Although there are a great many good preachers who

enthusiastically proclaim the gospel, there are yet many among the preachers who like the Pharisees wear long garments and who, while preaching Jesus as their Lord, have a private character worse than the political demagogues and militarists and a real conduct more degrading than that of the harlots and vagabonds. These I now give a name and call church aristocrats." Naturally those who take pride in their deep experience and are able to use crafty methods to attain their ends in every thing and in every thing put up the appearance of a boss, are worthy of this title. The deeper their experience the more developed their art of evil doing. . . . .

The following suggestive definition of "Liberalism" is taken from a recent "CONGREGATIONALIST."

We have been asked in what sense we used the word 'liberalism' . . . . Not . . . . in any technical sense. The word *liberal* has never, so far as we are aware, come to have a restricted and technical meaning like the word 'rationalist,' and we should regard such a use of it as unfortunate.

We use the word freely because no other seems to us so exactly to express the true condition of the Christian as described in the New Testament. Jesus said 'the truth shall make you free.' Paul admonishes the Galatians to 'stand fast in the liberty wherewith Christ has made us free.' Why should the man who has found freedom through Christ hesitate to call himself a liberal?

As we have formerly suggested, liberalism is less a matter of particular view than of spirit and temper. Men may arrive freely and conscientiously at either very old or very new opinions without

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## NOTES ON CONTRIBUTORS.

**Dr. KENNETH SCOTT LATOURETTE** was formerly a member of the Yale Mission, Changsha. He now occupies the chair of Missions in Yale University. Among other things he is working on a History of Missions for China.

**Rev. K. I. MACIVER, M.A.**, was born in China, his father being a Member of the English Presbyterian Mission. Rev. MacIver has recently visited China as a Deputy from the United Free Church of Scotland Foreign Mission Committee. He has now returned to his charge in Dundee.

**TI SHAN KOUGH** is a Christian student in the Government University at Peking. The article is translated from the original which appeared in the Life magazine.

**Rev. H. W. ROBINSON, B.S.**, has been in China six years, working in Paotingfu under the American Board. His work has been both educational and evangelistic.

**Rev. W. H. Hudspeth** has been in China since 1909 working with the United Methodist Church Mission. He is now stationed at Shihmenkan, Kwei.

**Miss RUTH PARKER** is resident Bible Teacher in the Young Women's Christian Association Training School at Shanghai.

**Miss LOUISE S. HAMMOND** is a member of the American Church Mission at Wusih.

## Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

### BIRTHS.

#### AUGUST:

17th, at Kuling to Mr. and Mrs. Guy Walter Sarvis, The University of Nanking, a son, Guy Walter Jr., who died at Kuling on September 12th.

#### SEPTEMBER:

17th, to Mr. and Mrs. Chas. V. Reeder, A. P. Mission, Weihsien, Shantung, a son, David Abernethy Reeder.

#### OCTOBER:

7th, to Mr. and Mrs. H. Stewart Forbes, Taokou, Honan, a daughter, Margaret Louise.

To Dr. and Mrs. Fleming, Chowtsun, a son.

### ARRIVALS.

#### AUGUST:

4th, from U.S.A., Mrs. M. W. Wood, C.C.C. (new).

12th, from U.S.A., Miss R. Hammond, P.N. (new).

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29th, from U.S.A., Miss Julia E. Fisher (new), C.C.C.

#### SEPTEMBER:

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and four children, Rev. and Mrs. Withers Green (new), L.M.S.

2nd, from U.S.A., Rev. W. H. Weigel and wife and one child, A.C.M., Miss Kate L. Ogborn, W.F.M.S.

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#### DEPARTURES.

##### JULY:

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##### SEPTEMBER:

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20th, for U.S.A., Miss Harlow, Kuling School.

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8th, for Norway, Miss Monsen, Miss Willanger, N.L.K.; for U.S.A., Miss E. Smawley, P.N.

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22nd, for Sweden, Rev. Foh. Sköld and Mrs. E. Sköld, Miss L. Sköld, S.M.F.

##### NOVEMBER:

4th, for Norway, Rev. and Mrs. Tveit, N.L.K.

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